UNIVERSITY OF ALBERTA

LIVING IN CONVERSATION WITH MEMBERS OF RELIGIOUS COMMUNITIES IN SCHOOLS: IMPLICATIONS FOR CURRICULUM AND SCHOOLING

BY

DANIEL KINGDON

A thesis submitted to the Faculty of Graduate Studies and Research
in partial fulfillment of the requirements for the degree of
DOCTOR OF PHILOSOPHY

DEPARTMENT OF SECONDARY EDUCATION

Edmonton, Alberta

FALL, 1997

National Library of Canada
Acquisitions and Bibliographic Services
395 Wellington Street
Ottawa ON K1A 0N4
Canada

Bibliothèque nationale du Canada
Acquisitions et services bibliographiques
395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file Votre référence

Our file Notre référence

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

0-612-23007-4

Canada

University of Alberta

Library Release Form

Name of Author:	Daniel Kingdon
Title of Thesis:	Living in Conversation with Members of Religious Communities in Schools: Implications for Curriculum and Schooling
Degree:	Doctor of Philosophy
Year:	1997

Permission is hereby granted to the University of Alberta Library to reproduce single copies of this thesis and to lend or sell such copies for private, scholarly, or scientific research purposes only.

The author reserves all other publication and other rights in association with the copyright in the thesis, and except as hereinbefore provided, neither the thesis nor any substantial portion thereof may be printed or otherwise reproduced in any material form whatever without the author's prior written permission.

Dan Kingdon

Permanent Address:
#100, 10633 - 31 Ave.
Edmonton, Alberta
T6J 4N4

October 1, 1997

THE UNIVERSITY OF ALBERTA

FACULTY OF GRADUATE STUDIES AND RESEARCH

The undersigned certify that they have read, and recommend to the Faculty of Graduate Studies and Research for acceptance, a thesis entitled LIVING IN CONVERSATION WITH MEMBERS OF RELIGIOUS COMMUNITIES IN SCHOOLS: IMPLICATIONS FOR CURRICULUM AND SCHOOLING submitted by Daniel Kingdon in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

Dr. T. Carson

Dr. W. Brouwer

Dr. E. Callan

Dr. J. Ellis

Dr. J. Parsons

Dr. D. Prithipaul

Dr. P. Slattery

September 29, 1997

Abstract

Education has avoided the encounter with religion either because religion was too personal, or because religions, from a western Christian perspective, were only interested in converting people to their beliefs. This study challenges these assumptions on several levels. First, the context within which education takes place must be open to all of life including the transcendent. Second, most subject areas require some knowledge of religious language or moral positions in order to fully discuss the issues raised by these courses. Third, North American society is composed of more and more citizens who are members of the religions of the East. Each world religion views its role in society differently. This study tries to create a space to hear their voices. And fourth, education's purview is life including religion. Education is master of her house, and should set the standards by which religion and religious issues can be discussed in schools.

The study looks at public education in both its secular form, and in its publicly funded separate school form that exists in four Canadian provinces. The discussion of religion and religious issues will be different within each system.

The research uses Bernard Lonergan's theory of cognition and his method for arriving at truth in the human sciences. Ten high school

graduates from the Buddhist, Sikh, Muslim, Hindu and Christian communities join the researcher in conversation about how they experienced religion and religious issues in public school. Lonergan proposes a "dialectical method" for dealing with situations in which there is linked but opposed principles of change.

Finally, the researcher, through meditation, tried to experience the non-dual thought of the east, and at the same time tried to follow the logic of western metaphysics in reaching conclusions in this study. The researcher could not keep religion "out there". The study drew the researcher into a personal experience that deepened his appreciation for members of other world religions and the insight into life that each of these traditions offers.

Acknowledgements

It is with a great deal of pleasure that I say "thank you" to those who have been a support and a help with this study. First, I wish to thank my supervisory committee: Professor Terry Carson as supervisor, and professors Wytze Brouwer, Eamonn Callan, and Dad Prithipaul. Dr. Carson has been there for me throughout the study, but especially at the key moments in launching the study and seeing that it was brought to completion. His advice and encouragement were invaluable. Dr. Brouwer has always shown a keen interest in this area of study, and his support was appreciated. Dr. Callan's courses were thought provoking and rigorous. They were an excellent preparation for the study. I thank him for his example as teacher, and his support of this study. I owe a special debt of gratitude to Dr. Prithipaul. He has been a friend and a mentor as I've found my way through the nuances of Eastern religions. His thoughtful comments on early drafts of the study as well as his willingness to meet at any time gave me strong support throughout this study.

I also wish to thank Professors Julie Ellis and Jim Parsons as committee members for their scholarly support and thoughtful comments. Dr. Ellis deserves a special thanks for the editorial suggestions she made to see that the paper flowed smoothly.

I was fortunate to have Professor Patrick Slattery as the external examiner for this study. Dr. Slattery gave a very thorough reading to the paper with numerous questions and suggestions. I will take up many of the challenges he posed. I appreciated the opportunity to meet him personally and to converse with him on topics that were important to us both.

This study began with my partners in conversation. These ten people were instrumental in setting the direction for this study. Their sharing made it easy for me to begin to enter into their religious world views. Their generosity and openness were appreciated.

I would like to thank my professional organization, the Alberta Teachers' Association for their support, and for naming me the first recipient of the Dr. B.T. Keeler Doctoral Scholarship. I'm proud to be a member of this organization that promotes quality practice and wide ranging scholarship.

Many friends, colleagues, and relatives have been of great assistance and encouragement to me. Thank you all. My children, Owen, Rebecca, and Ian, have been supportive and understanding of this study, and the time that it has required. I thank them. My last thank you is for my wife Anita. She encouraged me when times were difficult and celebrated with me when progress was made. As with all aspects of our life together, her love and support makes my life happier.

TABLE OF CONTENTS

CHAPTER	PAGE
INTRODUCTION	
The Question Posed by Religion for Public Schools	1
Personal History	4
Personal History of Catholic Public School Education	9
Developing the Research Study	11
The Organization of the Study	13
CHAPTER ONE	
Anchoring the Study Personnally and Theoretically	15
Lonergan's Theory of Cognition	16
The Dialectic Method	23
Lonergan and Metaphysics	26
Truth and Objectivity	30
Genuineness and Conversion	33
Interpretation	36
Lonergan and Teaching	37
Personal Reflection on Lonergan	40
CHAPTER TWO	
Entering the Study: Using Conversation to Expose the Question	42
Introduction	42
Structuring the Conversations	43
Aoki and Curriculum	47
Returning to the Lived World of the Conversations	48
Lonergan and Method	52
Lonergan and the World Religions	54
CHAPTER THREE	
Religion and Culture in Canadian Schools	59
A Historical Perspective	59
Culture and Multiculturalism	60
Canadian Identity	62
Considerations for Multicultural Education	70
The Notions of Religion and Faith	73
Religious Freedom	74
Surveys of Canadian Religious Attitudes	76
The Modern Challenge to Individual Religious Belief	78
The Teacher-Student Relationship in Hinduism	80
A Curriculum of Transcendence and Spirituality in the School	83
Philip Phenix	83
James B. Macdonald	86

Dwayne Huebner 91
Purpose of Education 93
Social and Political Structure 93
The Content of Education 94
Teaching 94
Evaluation 95
Curriculum and Transcendence - a Reflection 96

CHAPTER FOUR
Conversations with Members of Various World Religions 98
Theme One - Being Myself and Being Who I Am as a Religious Person 99
Kirpal 101
Shirine 104
Rose 106
Luke 110
Kuru 112
Theme Two - Why are religion and religious issues not treated at school? .. 113
Mustapha 116
Leah 118
Shara 120
Nastasia 121
Raveena 122
Commentary on the Conversations 123

CHAPTER FIVE
Reflective Themeing on the Conversations 126
Theme One - Why not at my school? 128
Theme Two - Lives Touching Lives 129
Finding a way to be ourselves 129
Conversation: the longer view 131
Conclusion to finding a way to be ourselves 133
Maintaining family values in a new culture 134
Are other's beliefs really so foreign? 135
The challenge to my own beliefs 138
Theme Three - Meditation 139
Self and not-self 139
The practice of meditation 144
Personal Experience with Meditation 151
Meditation in religious studies class 155

CHAPTER SIX
Religion and the School, the Community, the Teacher 158
The School: Religion, Curriculum, and the Life of Schools 159
Curriculum and the study of religion 163
World of immediacy 163

The world mediated by meaning 165
Talking about religion in the curriculum 165
Methods and the study of curriculum 167
Public Education: the Community's Desire to Direct Education 169
The organization and control of education in the province of Alberta 169
Institutions for identity and institutions for service 172
Decentralization, site based management, and religion in schools 173
Who decides what should be taught? 175
Education from a Religious Perspective 178
Education where religion means religious 178
Education as religious where meeting people makes a difference 181
Education as religious builds support one person at a time 182
Conclusion 184

ENDNOTES 185

BIBLIOGRAPHY 187

APPENDICES 201
APPENDIX A Dwayne Huebner's Description of Teachers 202
APPENDIX B The Partners in Conversation 203
APPENDIX C Ontario Court of Appeal 206
APPENDIX D Quadragesimo Anno 207

Introduction

The Question Posed by Religion for Public Schools

Religious questions thrust themselves, often uninvited, into the public school classrooms of the nation. In the province of Alberta, these publicly-funded schools include the Separate, usually Catholic, schools as well. Parents are concerned when the fact of the Holocaust is presented as a myth, or when they perceive that a provincially-approved reading series presents elements of the occult and witchcraft. School boards are forced to confront thorny issues of personal rights and group safety when a young Sikh asks to wear a 'kirpan' (ceremonial dagger) to school. The mass media brings stories to the country's attention that will be discussed in schools. Stories involving euthanasia and genetic engineering are two current examples. Some international stories, such as the bombing of the World Trade Center in New York, are extremely sensitive to certain religious communities here in Canada. The question for public schools is not whether they will discuss religion and issues that relate to religion, but how can they discuss these issues in a fair and open manner.

The school year is still planned around the major feast days of Christians which doesn't reflect the changing religious nature of Canada's population. In the province of Alberta students may receive an excused absence on days that they are not present for religious celebrations. One Edmonton Public school that teaches Arabic and has a large majority of Muslim students closes for the month of Ramadan, and remains open in July. School boards and school councils can expect more requests for consultation in the setting of the school year and the celebration of religious feasts.

Different dietary laws of the communities that schools serve may require special attention in courses like home economics or at events such as school picnics and hot dog sales. Teachers in courses like physical education may need to keep an especially watchful eye on students who are fasting from dawn to dusk during the month of Ramadan. Some students are unable to attend dances or to participate in sports events because the times at which these activities are scheduled conflict with their religious observances at synagogue or mosque.

Religions exist within cultures often expressed by a particular language. The *Multicultural Act* (1988) in Canada and the *Cultural Heritage Act* (1984) in the province of Alberta promote the retention of the cultural roots of Canada's citizens. The variety of these cultures is underlined by recent census data (Kelly, 1995 and Renaud, 1995, p. 11) which reflects higher immigration from Eastern European and Asian countries rather than the British Isles or French-speaking countries. Religion, tied closely as it is to culture and language, finds a place to grow and develop in Canada.[1]

At the present time Canadians seem torn between their sense of tolerance and fair play towards all ethnic and religious groups, and their concern that all of this understanding is undermining what it means to be Canadian. Forgotten groups such as Canada's aboriginal peoples are rekindling their pride in culture and its roots in a spirituality that emphasizes oneness with Mother Earth.

In the past Canada's citizens brought with them their British or French ancestry. Today Canada's citizens bring with them the racial, ethnic and religious heritages of all people on earth. Canada within her borders is a small planet Earth. How she harnesses this resource is a major challenge, and schools will have an important role to play in responding to this challenge.

Nor has the topic of religion been far from the course of history in the formation of public schools in Alberta. Many Christian denominations were active in the area of schooling from the earliest arrival of European settlers. Following the model established in Ontario, these denominations received recognition under the *Act of Confederation* of 1905 and the creation of the provinces of Saskatchewan and Alberta. The establishment of a publicly-funded separate school system was to guarantee access to public education for the religious minority, whether Catholic or Protestant, governed by members of that minority. Today, the dialogue is not just with denominations within Christianity, but with members of all the major world religions.

The Alberta Education *Program of Studies* (1996) offers a few formal courses in religion. There is an optional course called Ethics that can be used at Junior High with a unit on world religions, and a three-credit course called World Religions 30 at the Senior High level. In addition, locally

approved courses for Religious Studies 15, 25 and 35 are taught in Catholic Public and Separate schools.

When looking at other subjects in the curriculum, there is little direction on how religion is to be presented, how the Bible is an aid to understanding English literature, or how the religious convictions of people like Louis Riel or T.C. Douglas serve to explain their political actions. Nor are issues raised by religion addressed in the Science, Technology, and Society portion of diploma exams in gereral science, biology, chemistry or physics in the province of Alberta. The area of Science, Technology, and Society is meant to raise value issues associated with the study of science.

Alberta Education policy on *Dealing with Controversial Issues in the Classroom* (1972) indicates that "students in Alberta classrooms should not be ridiculed or embarrassed for positions which they hold on any issue ..."(par. II(1)). This policy was used as the basis for a ministerial policy statement (1979) on the teaching of the theories of evolution and creation in the public school. In 1984 the *Committee on Tolerance and Understanding* submitted its final report, and developed a *Monograph for Teachers* (1985). Among other things, this committee proposed an audit of provincially-approved textbooks that would check to see that stereotypes and inappropriate depictions of racial, ethnic and religious groups would not be perpetuated through the province's textbooks. The committee in its Monograph encouraged schools to celebrate diversity, "(t)he ideal school is one where students take delight in their variety and celebrate their separate existences" (p. 45). The Province of Alberta, by policy, has continued to affirm people's rights to their 'difference', and others' duty to respect those rights, but it has not as successfully prepared its teaching force with educationally-sound strategies to discuss and present religious issues as they arise in the classrooms of this province. If religion cannot be kept out of the classroom, what would be an appropriate way to discuss these questions in the classroom?

Against this broader picture of how religion and religious issues are handled in public schools, there is my own interest in these issues as a member of a major world religion, and as a teacher who has been involved in sharing religious information with students as well as guiding students and young people in religious formation activities. Several points from my own history may be helpful here.

Personal History

First, there is the influence of my parents. My mom was Irish Catholic from the old country, a war bride to Canada. She met my dad in London during World War II, and they were married in Epsom, England. She gave me through her life and attitude at church a sense of religious experience beyond that could not be seen or touched. This was evident in the way she prayed, and the way in which she treated other people. My dad was a convert to Roman Catholicism from Anglicanism. He was attracted by the fact that the Catholic Church took a stand on issues and wasn't constantly shifting its ground. Yet my dad retained a sense of value in the various Protestant traditions as well, especially the Salvation Army. My mom, who was raised in narrower religious confines, followed my dad's lead in accepting people of other religious persuasions. Perhaps their experiences in the war, which brings out both noble and ignoble characteristics in people of all beliefs and unbeliefs, confirmed them in this view that it wasn't what you say you believe that is important but how you act when it really counts.

Their families were not happy with the marriage. My grandfather's telegram to my mom from Ireland was terse, "Stop. Do nothing until I arrive." My dad's family was also concerned, and letters were dispatched from Canada. Growing up we were told nothing of this dark beginning. My dad's parents always treated us very well, and my aunt's descriptions of how I was treated in Ireland as mom and I waited to rejoin my dad in Canada are filled with love and good humour. In themselves and their love, my parents convinced their parents that a pre-judgment is a prejudice, and that people had to be judged on their own merits. Without being a conscious principle, I believe that this early experience in their married life greatly influenced how we were raised.

They were circumspect in how they spoke about people. We were never told that we couldn't play or associate with certain children. My dad was always careful to give the other side to an issue. This I especially remember from my undergraduate, anti-American days. In the practice of the faith, my dad followed my mom's lead. If mom said we were praying the rosary, or going to church, than that is what we did. A moment came when you knew mom's mind was set, and from then on, argument was futile. I remember as teenagers my older sister and I complaining that our

younger brother or sister were making noise in church and embarrassing us. She would listen to our complaints, but stand firm that the younger siblings also had a right to be in church.

When I watched her at prayer or in church, there was a contentment evident and a detached element to her presence with us, as if she was and wasn't there. I did not have a similar feeling about my dad until years later after my mom had died, and my dad had decided to study for the priesthood. That same feeling returned on the few occasions I saw him celebrate Mass, and now after his death, when I have a chance to read the sermons he wrote, especially the ones that were written for special occasions like weddings, anniversaries or deaths. These sermons are so personal, so filled with his care for the people involved, and reveal to me a side I didn't see so clearly when I was younger.

As a child in the 1950s, I was allowed to attend church services in Protestant churches where we had friends or relatives, and even to attend summer bible school at the neighbourhood Baptist church. I was certainly not led to believe that only Catholics would be saved. I realize now that I was fortunate to receive a faith tradition that was ahead of its time, a solid grounding in Catholic Christianity, but no negative judgment about other Christians. At the same time, my parents like many post war middle class families were urging their children to take advantage of what higher education had to offer.

Second, I became more and more interested in participating in the formal ministry of the Catholic Church. I spent one year of undergraduate study in a seminary that prepared men for the priesthood. After graduation I spent one year teaching school in British Columbia, and then I spent four years as a lay person studying theology and completing a master's degree in Mission Studies.

In British Columbia two-thirds of my class were Carrier Indians and one-third the children of European, American and Canadian settlers. As I reflect on my experiences teaching aboriginal people in British Columbia during the 1960s, I never gave a thought to the differences between what Christianity had to offer and what my culture had to offer. Sadly for me, they were one and the same. For the aboriginal people with whom I worked, I never considered the idea of how their culture might enhance what I understood to be Christianity. And yet the signs were there. We saw

people who lived as community. Each person was cared for, and all were willing to share. This community sense was weakened as tribal members adopted Canadian ways such as setting up their own bank accounts and fixing up their own homes. An earlier tradition would have seen all of the lodgings ungraded at the same time, and goods shared in common. Many of these people lived more in rhythm with the days and seasons. They left school when it was time to hunt or trap. They were often amused by our habits. For their new teacher, who was used to schedules, they'd say, "sure crazy white man. Has to look at his watch to see if he's hungry, Indian knows in his stomach."

I bought moccasins and commented on how beautiful they were; I attended potlatches and thought how fortunate I was to witness a social activity seldom seen by non-aboriginals; and I listened to their language and singing at church, feeling perhaps that this was something special but soon to disappear because the young no longer spoke the traditional language.

Some saw the implications of what education was doing to the people, but I was blind. For me now, this is the time of my life when I went to teach aboriginal people from the highest ideals with sincere religious motives; but, because I didn't understand, what I contributed was marginal. Because I was ignorant, in the sense of not understanding, I couldn't learn. I did not understand what it meant for humanity to lose the Carrier way of life. And because I did not value this way of life, I did nothing to protect it, and much to see that it would disappear. This ignorance reduced my effectiveness as a teacher and our effectiveness as a school. The highest religious motives without a sound understanding of a situation are useless. Understanding would have opened such possibilities for us. Instead all the experiences were discrete and held in separate compartments.

I didn't have in my horizon that I was going to learn from these people both a way that would help me live better as a human being, and a way that would deepen my own faith through the encounter with the distinctiveness of native spirituality. In the eighties I was again offered the opportunity to learn from our aboriginal people through my membership in a Native Friendship Centre and the help of our school's Native language and culture instructor. This time I listened, and in my role as principal of that school, I was able to work with staff and parents to provide Cree language instruction, regular meetings with elders which began with the

sweetgrass ceremony, and special days and weeks for all students at the school.

Thirdly, my experiences in education convinced me of the power that knowledge would have in people's lives. Initially, I was interested in the ways that education would make religion more understandable. The use of hermeneutics in biblical exigesis was a great help to non-Semites in understanding the culture and customs of Jesus' time and place, not to mention literary genres such as the parable. During my studies in scripture, the Bible was set down within secular history where possible, different literary traditions were distinguished, literal and symbolic meanings were analyzed, and finally the role of the Holy Spirit in inspiring scripture was tackled. The general sense of mystery that as a child covered all things that related to church, now became more narrowly focused. Knowledge allowed me to see where the mystery actually resided.

During my year of mission studies we were encouraged to consider critically the role of culture and Christianity. We were encouraged to try sharing the good news within our own culture before trying to share it in a foreign culture. In keeping with this suggestion and hoping eventually to go to Japan, I spent three years as a Parish Animator at a small parish near Canada's atomic reactors at Chalk River, Ontario, and three years working as the Religious Education Consultant in western Newfoundland. Both positions I enjoyed immensely. The former required that I try to build Christian community within the parish, primarily through involving more people in the life of their parish. The latter required that I bring some expertise to the content and teaching of religion especially as it was presented in a new work at that time, the Canadian Catechism series.

While working in the parish, I had the opportunity to plan the religious education programs for teenager members. The assistant pastor and I used a format that gave students some choice in what they would study, and a lot of experiences at being a community including weekend campouts. For the students it was probably more important who they were with rather than what they were studying. At this time I was invited to join the Ministerial Association. Here I had a group of people with whom I could share and find support. I was invited to provide summer replacement services at three of the churches in the group which I was very happy to do. Finally, I worked on a conference whose theme was *Religion and Science*

which was sponsored by the Ministerial Association and Atomic Energy of Canada. This conference brought together people of faith who were also people of science. Our keynote speaker was Dr. Pollard who was a former head of the American Atomic Energy Commission and is now an Anglican priest. This was my first experience at an attempt to understand faith and reason, religion and science, with people who were committed to both.

In Newfoundland, I had the chance to consider religion as a subject among other subjects, and an opportunity to compare the processes of education with the processes of religion. The consultants in our school district were committed to an overall curriculum plan. The model was based on that of Mauritz Johnson (1967). The subjects were analyzed in terms of the intended learning outcomes, the resources available and the teaching strategies to be used. The result was instruction that concentrated on outcomes that could be measured and evaluated. Though narrow, the power of this model was to provide a clear target for teachers to aim at, and, from my perspective, allow religion to improve its status with teachers by asking them to do the same planning for religion that they were doing for their other subjects. I was able to use this model with a team of pastors and teachers to develop a course on *Marriage* that was used successfully for several years. I found this remarkable. Before the planning meetings, teachers were unsure of how to approach this topic and unsure of their pastor's support especially in areas such as contraception. After the meetings when everyone had seen all the resources and discussed all the issues, there was a feeling of collegiality that we were all on the same wavelength. The educational horizon that this model gave me could be used even in the presentation of religious material.

Now it was time to go to Japan. I had been sent my contract to teach English in Nagoya, and our family would be traveling under the auspices of the Scarboro Foreign Mission Society of Canada. But the economy in Japan deteriorated badly. Japanese pay for their own English lessons out of bonuses. When the bonuses dropped, the demand for English courses dropped. When I was notified that no new teachers would be hired that year, my wife and I had to make a decision. Our oldest child was about to start Grade 1, and it was unclear when the economy would turn around in Japan. We took it as a sign that we should look elsewhere for our mission. I had learned a great deal about education in Newfoundland, and we decided

that Catholic schooling would be our work. I accepted a principalship in Alberta in the late seventies, and I've been there since.

Personal History of Catholic Public School Education

Catholic public schools bring together secular education and religious education. The latter is usually divided into religious formation in the faith which includes: catechetics, prayer, sacramental preparation, worship, and religious information, courses in religious studies, courses about religion. In addition to these, the challenge of the Catholic school is to try to operate the public institution as if it were a religious community. The Christian is always challenged by what Jesus would do in a situation. Our actions towards the poor and marginalized, challenge the teacher and administrator to be open to those who at first impression may not be likeable. The attitude we display when a student with a behavioural problem, or with second language needs, or with exceptional learning needs presents himself/herself at our door, will convey to them whether we accept them or not. All teachers are supposed to have the good of each child foremost in their minds, but Christian teachers are also asked if they see Jesus himself in this child. Christian teachers are asked to see that they and their students are brothers and sisters in God's family. No one has greater or lesser value with God. This attitude is to permeate the reason why we learn anything, be it service to others or how we are called to forgive seventy times seven. The goal for the Christian is to live forever with God. This ideal is never fully realized in instruction or in administration, yet it is the beacon to which we return, flawed both as individuals and as institution.[2]

The Catholic school is expected to achieve its religious purpose while at the same time achieving its civic purpose. The expectation of staff is that they be motivated by Jesus' kind of love, though the minimum legal standard is that they perform their tasks as teachers in a satisfactory manner. Our faith calls us to respond to the needs of each child, our board policy requires that we be at school 15 minutes before and after our students. The freedom to teachers is the same as Jesus' freedom to his followers. There is no way you can be coerced to do anything more once you meet the legal minimums. So there is a delicate balance for both student and staff member in a Catholic school. Both are called to religious formation and religious growth, but these must be done respecting people's freedom. Religious

information is sometimes helpful in this regard, but again this information can be interiorized, or it can be compartementalized. The Catholic school can try to allow God's call to be heard, but the response is always a free choice.

For me the hardest decisions are those that suspend or expel a student from school. The good of order is seen as the over-riding principle. Others will receive bad example (she disturbs my class constantly), or they will be led astray (if we don't take strong action, others will think they can get away with it too). Others will receive poorer instruction (I spend all my time disciplining him), or these students will bring chaos to the school (if we don't take a stand, the kids will run all over us). These are all serious issues, yet one of Christians' favourite images of Jesus is his going out after the lost sheep. For me the affective level is always very strong when I meet with staff and parents over the educational future of such a student.

Though torn, I often decide for the group. Schools must run well. People must be safe. Education is the service we are called to provide. Children are responsible for their behaviour. And yet, each child comes with gifts and baggage. The baggage often makes her appear unlikeable. Yet she can change. She can be called out of herself by people who care about her. At school we try never to close the door. This time, this is the consequence, but you can reapply next semester or next year. In the meantime, we will help you explore other non-classroom forms of education.

My task is to see that both the educational and the religious dimensions of the issue are posed. This is done through prayer together as a staff during the course of the school year. Prayer can take on many themes -- friendship, self-esteem, forgiveness. As we, the staff, set the tone for the school day, we have a chance to measure our approach to teaching against the example of Jesus. Our hope is that the feelings and attitudes developed in tranquility will be there for us in times of turmoil.

In difficult times, I'm called to resist parents or staff who want a decision made on strict justice, to challenge teachers to see the divinity in the student who stands before them, to be sure we've looked at all the alternatives, and to examine myself that I'm not prejudiced towards one of the parties in this matter.

Finally, I've become more and more interested in other religious worldviews. The interest began through courses in ethnography and world religions at university, and continued with my interest in Japan. In the 1980s our parish became involved in helping ethnic Chinese, who were fleeing Viet Nam, resettle in Canada. After this crisis, the parish continued to sponsor a family each year to Canada from refugee camps throughout the world.

Developing the Research Study

Canada was becoming more multicultural and more pluralistic in its citizenry. In Catholic schools we looked at world religions as one part of the Religious Studies 15 and 35 courses. To provide myself with the broadest perspective within public education, I was curious to know how the topic of religion was handled in the public school. I was beginning to see other educational dimensions to the discussion of religion in school. Because of my experiences with aboriginal people, I wanted to be sure that I was open to learning about other religions and their way of looking at life.

Against this background of religious issues facing schooling in Canada, I entered into conversation with ten people who were all graduates of high school in Alberta during the late eighties and early nineties, and who came from five different religious communities: Sikh, Hindu, Muslim, Christian, and Buddhist. The Buddhist participants were two women while each of the other groups was composed of one man and one woman. The Sikh and Hindu participants were from the same tradition within their faiths. The Buddhists were from the Theravada tradition and the Shin sect within Japanese Buddhism. The Muslims were members of the Sunni and Ishmaeli branches of Islam. One Christian was Lutheran, and the other was originally Mennonite Brethern, now Baptist. Nine people graduated from public schools, and one from a private school. I hoped that their religious backgrounds would have made them more sensitive and aware when religious topics arose at school.

The question with which we began our conversations was how religion and religious issues were handled in school, whether in the classroom, the administration of the school, or the interaction between and among teachers and students, or students and students. These conversations

allowed us to share feelings and experiences that we felt captured what the question was asking, and led us to ask other questions.

As I continue to reflect on these conversations and on the material I've read and on the meditation techniques I've tried, I realize that this experience has been self-revelatory. The questions go out to others, but the answers begin to come out of myself. I am the educator and the Christian who himself must come to terms with what he teaches students and what he believes himself.

The question moved from "how religion was handled in public school?", to "how do you (my conversants) experience religion in your lives and how does it affect your world view?", to "what do these people, these readings, this meditation practice mean to me in my life?", to "what, if anything, should public education do, to present religion to students?". The study had a life of its own with a steadily changing viewpoint.

The original question was one of objective, "out there" knowledge. The answers might have been helpful for school/school board policies and procedures. There may have been some benefit to religious studies or world religions classes, or to subject specialties that involve religious issues. The next question looked at how my partners in conversation viewed what happened at school, but also their sharing with me their insights about religion. The knowledge gained was from a personal perspective and appeared genuine because much of it had been bought at a personal price. I was meeting these people as individuals, not as Sikh or Muslim. These were their stories. Each gave me a glimpse into their religious tradition. They were giving me their personal perspective on their tradition. I had a chance to understand the meaning they were giving and to ask them to clarify that meaning for me.

The next question surprised me. I was trying so hard to keep the study "out there". And then suddenly, I was overcome with all the things that I had learned. What did religion now mean to me? What did I believe? How did I know that what I believed was true? Faced with the authenticity of the people to whom I was talking, I became confused for a short time about my own beliefs. When I emerged from this period, I realized that again all learning is also for oneself. For me, the expression of this learning was regular meditation practice as well as more extensive reading about meditation and the self from several traditions.

The last question returns me to my role as teacher. What of all these experiences would I want taught in public schools? I would no longer be satisfied with teaching about religion yet I know that, at this time, this is the basic position of the Ontario Court of Appeal and the US Supreme Court. That is to teach about religion without favouring any one religion, and to introduce students to the religious beliefs of everyone without giving preeminence to any one religion.

The study of religion, like all subjects, places an ethical demand on teachers. The demand comes from the nature of the subject matter, to see that it is treated in a fair manner, and the second comes from the students who stand before their teachers. Students expect teachers to converse in a frank and open manner about their own or other's beliefs or lack of beliefs. Teachers and students both seek to understand people's experience of religion. If one or both conversants are members of religious groups, they expect that the other, teacher or student, will make their best effort to understand and to appreciate what religion means to the other person.

The Organization of the Study

This study is divided into five parts. Chapter one outlines how the study is situated within a theory of cognition, which attempts to keep the relationship between knowledge and faith continuous. For the sake of discussion faith and knowledge are capable of separation. Chapter two looks at conversation as a means to uncover the question posed by this study. Conversation is used loosely to include actual conversations as well as print and video media to explore the notion of religion, and how religion might be presented in public schools. Chapter three analyzes various contexts: historical, cultural, educational, that provide background to understanding religion and its role in society. Religion has been pervasive in Canadian society, and it continues to play a part in discussions today about Canadian identity. The literature in curriculum studies has several notable examples of how scholars have tried to link the notions of education and transcendence.

Chapter four describes the conversations that took place with our recent high school graduates. We get to know them more personally, and we explore issues that they raise. In Chapter five, I reflect on what the study has meant to me personally, both as a teacher and as an administrator.

Finally in Chapter six, I address the question of whether or not education can teach about religion. If education does so, it will have to consider going beyond teaching about religion. This education will be more personal in the relation of teacher and student, more open to the lived experiences of those who call themselves religious, and more ready to see the links between religious insights and the subject matter of more traditional subjects.

Chapter One

Anchoring the Study Personally and Theoretically

When I began this study, I was interested in learning more about other world religions, but I did not expect that I would be personally changed to the extent that I was. I thought that as a teacher I would be better prepared to teach about religion, but I didn't foresee that as a person I would be called to grow. On the surface I was trying to learn more about what other people believe and to understand from their perspective what their beliefs meant to them. What I discovered was a world of faith that grounds living of which beliefs are only a part. This in turn challenged my personal faith and cultural assumptions.

In a life lived religiously there is a conversation between what a person knows and what a person believes. First, there is the relation of knowledge to faith. St. Anselm's dictum, "Faith seeking Understanding", captures the idea that even after people believe, they try to understand what their belief might mean. As understanding put questions to faith, the study of theology developed. At certain times these understandings of faith have been compiled into creedal statements. Second, people's knowledge in the human and physical sciences is expanding. Studies in history and biology can impact on interpretation of world events, or on the origin of the species. These in turn affect theology's interpretation of these events. The reality is that these two thrusts in our lives must meet, but often they do not. We can be very knowledgeable, but have a very immature faith. We can be persons of great faith, but very ignorant or immature in how we've developed our mental faculties. Either of these positions leaves us handicapped when it comes to understanding religion or a life lived religiously, or how we might act in situations where these issues arise.

In the background was the question of how I would know what is true, and where would I find truth. The truth of the physical sciences was the result of observation, hypothesis testing, and experimentation. The claim to truth was limited by what was studied and the method used to study it. The truth discovered was open to change, addition or reversal as more experiments were completed. What constitutes truth in the human sciences such as religious studies or theology, and how does a person recognize it?

In this study the questions of knowledge and faith are grounded in the classroom. What is proper to share with students in the areas of religion and religious life that respects students where they are, but remains faithful to the reality of religion and the dynamics of the religious life? Can a distinction be made between a teacher who witnesses to their own beliefs and worldview, and the teacher who witnesses with a view to conversion?

The study begins then with an inquiry into knowledge. The theory of cognition of Bernard Lonergan (1957, 1972) is examined. What does a person do to arrive at knowledge? How does a teacher know that what they are doing in class and in their own lives leads to knowledge?

Lonergan's Theory of Cognition

Bernard Lonergan was a Canadian Jesuit, who had studied cognition from a modified Thomistic standpoint. Lonergan has continued to follow Aquinas in his analysis of knowing, his presentation of metaphysics, and the relation of knowing to faith. Aquinas based his reflections on religion and theology on Aristotle. Aristotle did not distinguish science and philosphy, but subsumed science under philosophy. This created a linguistic rather than methodological understanding about science. Sciences were distinguished by their objects, but were understood to be like philosophy with formal and efficient causality, and expression in the form of syllogisms. Modern science, of course, has rejected this view. What is to be known is verifiable experimentally, and constantly open to revision as new information becomes available. Lonergan has used Aristotle's basic insights about how we come to know, but reworked the basis for this understanding in light of the methods and results of science today.

There have been changes in the areas of philosophy and theology as well. The *New Catholic Encyclopedia* (1967) cites Origen (ca.185-ca.254) as the first Christian to use the term theology. He used it to distinguish the Christian understanding of God from Christian faith (Vol. 14, p. 39). Denys the Areopagite (Psuedo-Dionysius) in the late fifth or early sixth centuries uses the term mystical theology to describe mysticism. Here he doesn't mean the technique of subjective mysticism, but his belief that the soul in searching for God must move "beyond sign or concept to be grasped by the divine mystery of love" (McBrien, 1995, p. 408). Abelard after 1100 C.E. in *Sic et Non* was the first person to apply the term theology to a methodical

investigation of the whole Christian teaching (New Catholic Encyclopedia, 1967, p. 39).

Theology was largely an appeal to first principles with God as the first principle. Aquinas' work, like Abelard's, was primarily that of a teacher who tried to bring the knowledge of the time to bear on the disputed questions of the times. What characterized Aquinas was the comprehensive way that he went about gathering a variety of sources from different languages and cultures. When a question was posed, his usual approach was to distinguish aspects of the thesis being presented. This has become more and more of a necessity as philosophy becomes more specialized. This specialization also leads to the need for a specialized vocabulary.

From Aristotle, Aquinas borrowed the approach of the deduction from a syllogism. In religion, this might mean that the truth of one's own position is deduced before one has an experience of any other way of conceiving reality. If God is the creator, and if God sent his Son Jesus then....The concession of the premisses prevents a consideration of either new facts or new developments. I had a strong, personal experience of this while teaching in Newfoundland. Under the denominational system of that time, I had made several contacts among the religious educators in the Pentecostal schools. On one occasion I was invited to a Pentecostal service involving the 'laying on of hands', and the possibility of people being 'slain in the Spirit'. I was flustered, and I made some excuse, but the reality was that I was afraid to encounter the reality that the Holy Spirit would act in such a dynamic fashion within a different denomination. My controlling idea was the role of the Catholic Church as the guardian of the deposit of faith. I was not familiar with the pentecostal movement within the Catholic Church at that time. I was afraid that I would be shown a manifestation of the Spirit that I could not be shown within my own Christian tradition. I was afraid that my belief in the Catholic Church would be undermined by attending this service. I opted not to go, and consequently not to let my eyes and heart challenge what I had been led to believe in my head.

Lonergan counsels a shift from the logic of the syllogism to the logic of method. This of course does not mean that logic is absent from the processes involved in method. Lonergan addresses this concern in *Insight:A Study of Human Understanding* (1957) and to a lesser extent in *Method in Theology* (1972). He was struck by how we are not only conscious of what

we experience, understand, and decide, but also that we can intend to do these things, and even reflect back upon them later. He proposed a "transcendental method" that would be used to inquire into all forms of knowing which would reflect what we all do when we try to understand.

This method is not a technique, but a description of how peoples' minds work. We are presented with data through our senses. As we study this data, we begin to organize our experience into observations, relationships among observeables and theories. As we continue to reflect on the data of experience, insights often happen to describe how the data might be related. These insights are again tested in experience until no more questions can be posed, and all conditions to be met have been fulfilled. At that point a judgment is made that the insight is so, and does reflect the reality being explored.

Judgment is an important element in understanding Lonergan's theory of cognition. We can think about what a unicorn might look like but until we've actually seen one, our judgment refuses assent that unicorns exist. This allows people free play in their imaginations and in their thought processes to put together different elements. When "eureka" moments happen, when something unknown is now known, there is that moment when people pass judgment that what they've thought a great deal about really is.

"The immanent source of transcendence in man is his detached, disinterested, unrestricted desire to know" (1957, p. 636). Trancendance here is our ability to reach beyond ourselves; to be oriented to what has not yet been thought. The method is transcendant because it is not limited to particular categories, but rather includes whatever interests the knower. For Lonergan, we are beings who want to know all that can be known. Even our questions point to what is not yet known. Our minds seek out the intelligibility of all things. Lonergan calls this the mind's 'heuristic structure'. It provides an inquirer with a preliminary description of what is to be known, and an initial plan of how to get there.

People are invited to test this for themselves. As a school principal I have two young boys in my office. The teacher on supervision indicates that they were fighting. When I ask who started the fight, they point at each other. When I ask them why, one boy says it was because the other boy jumped him in the yard. The other boy says, "no that isn't what happened,

he was calling me names." I then ask them to write out for me what happened. After talking to them separately, I find that there's a little more to the story. These boys are best friends. One boy is having trouble with boys in an older grade. On this day his friend, perhaps to fit in with the older boys, decided to join in the teasing. The fight resulted from one friend's anger that the other boy didn't stand up for him, and actually participated in the teasing. The data was there, and there must be something intelligible in it. But that isn't immediately known. I can't come to a conclusion until I understand how the facts were interpreted by each person, and how these interpretations affect me in my role as principal.

When I have an answer, an insight, I try it out on the boys to see if that makes sense to them. If it does, I can proceed to the next step. If it doesn't, I have to decide if I need more data, more conversations with others present, or another theory as to why this fight happened. These steps correspond to what Lonergan says we all do when we become conscious of what we are doing. Be attentive! Be intelligent! Be reasonable! To these three, Lonergan adds a fourth, "Be responsible!", which corresponds to the good I think is possible in this situation. These are the transcendental imperatives that push us to move from the unknown to the known.

Moira Carley (1992, p. 82) summarizes Lonergan's position in the following matrix:

Levels of consciousness	**What I want(desire)**	**My question**	**My task as knower**
experience	data	What is it?	Be attentive
understanding	intelligibility	Why is it?	Be intelligent
reflection	truth	Is it so?	Be reasonable
responsibility	good	Is it valuable?	Be responsible

Lonergan claims a universal method arguing that it may be employed whether the object of study is inanimate, living, psychic or intelligent, whether we are dealing with natural or human sciences or metaphysics. On the side of the knower, the mental process in looking at each of these objects is transcendental, but on the side of the object, one or more methods would be employed.

If we are looking at items in the natural sciences, we would use a classical method or a statistical method. These two methods of science have come to the fore in the last 150 years. They are the first two methods in intuiting that there is a world design that can be known. Classical method is "a heuristic structure which anticipates the kind of intelligibility that may be grasped by direct insight" (Meynell, 1991, p. 205). An example here might be Galileo's insight into the relation between distance and time in free fall. The relationship could not be "seen" but the relationship diagrammed mathematically. On the other hand, we sometimes have an insight that there is nothing to be known in a particular situation. This Lonergan calls an inverse insight. An example here would be the "square root of 2". We anticipate a rational answer to this question, but we end with a non-repeating decimal.

Statistical method is "a heuristic structure which anticipates the kind of intelligibility that cannot be grasped by direct insight" (Meynell, 1991, p. 209). Here we might consider demographic information e.g. the number of traffic deaths in a large metropolitan area. If our city has 'x' deaths per 1000, and our neighbourhood has '3x' deaths per 1000, this might not be significant if it happened for one month, but if this was the norm than we would be concerned. The reasons for the '3x' in the latter case would be open to direct insight. "Classical laws state what would happen *if* conditions were fulfilled; statistical laws, *how often* one can expect conditions to be fulfilled" (Meynell, 1991, p. 25).

Genetic method refers to how living things develop. In plants there is the development of the organism; in the animal there is the development of the organism and the psyche; and, in man there is the development of the organism, the psyche and intelligence. Living things are to be understood differently from the objects of natural science.

> Classical method is concerned to reduce regular events to laws. Genetic method is concerned with sequences in which correlations and regularities change. Accordingly, the principal object of genetic method is to master the sequence itself, to understand the development and thereby to proceed from the

> correlations and regularities of one stage to those of the next. (Lonergan, 1957, p. 461)

Development is from genetic indeterminacy to specific perfection. In people the process of development can be seen throughout our lives. As infants we need care and nurturing. Physical care will allow us to grow relatively disease free. Nurturing will provide us with a secure environment and a supportive community. Later our community, initially our family, but later our society and its institutions will provide us with further socialization and intellectual challenge. At each higher level the concerns of the first will not be neglected. Good nutrition and exercise will be important for the physical organism throughout life. However the best nutrition and exercise programs by themselves will never develop the sensitive, imaginative, creative, and intellectual capacities in people. Development for Lonergan is consolidation of schemes of recurrance at a lower level being reintegrated in a higher viewpoint at a different level. Hence we raise our children to receive age-appropriate emotional, creative, and intellectual stimulation. These experiences are not stacked one on top of the other, but are integrated within the knower. The process is lifelong and never-ending because we are creatures who are oriented from the beginning to understand what is not yet known.

What at one level might be seen as the manifestation of a variety of emotions and emotional reactions e.g. a child's response to animals, might at another level be interpreted as fear of animals, and the posing of the question,"Why is this so?". In this case the person does not require more physical evidence that the child reacts with fear when animals are present, but the person is now looking for a coherent theory to explain this phenomenon. These actions are seen as emerging from the same individual for whom the parents provide physical care, but they are now viewing the child from another level of understanding.

To explain how we talk about the same individual or issue, yet talk about them from different viewpoints, Lonergan speaks of the realms of common sense, theory, interiority, and transcendance in fully differentiated consciousness. "By consciousness is meant an awareness immanent in cognitional acts" (1957, p. 322). This awareness is not taking an inward look. There is a distinction between colour and seeing, between content and

act. Further, conscious acts are not necessarily deliberate acts. For acts to be deliberate, the knower must intend them. This intentionality becomes more focused in differentiated consciousness.

Language is the primary way by which undifferentiated and differentiated consciousness are distinguished. The ordinary language of everyday life expresses the common sense understandings of what is happening. As language becomes more technical, people enter the realm of theory. Here language is used with more precision. Words like 'gravity', 'tumor', 'emergent probability', 'social class' are used by experts to describe specific relations. Science has set its claim to all that can be known through the senses. This decision reduces truth to what is verifiable, and it breaks the bond of necessity. Because science has been so successful, the illusion is created that perhaps all phenomena are reducible to verification. At the same time, scientists themselves realize that the iron-clad laws of nature are not quite so immutable as was once believed.

With science laying claim to sense data, this leaves consciousness as the proper object of the realm of interiority. The realm of interiority develops out of the realms of common sense and theory. It must also use the language of these levels as it struggles to describe its own insights. This is the level of self-consciousness where the knower can reflect on the process whereby they came to know, and the process whereby they came to affirm that what they knew was true. This is the realm of philosophy. "Common sense and the transition from commonsense to theory introduces us to entities that we do not directly experience, the transition from common sense and theory to interiority promotes us from consciousness of self to knowledge of self" (1972, p. 259).

In the realm of transcendence, the knower is called to be transformed by love. This affective response can be to one's country, one's spouse, or one's God. This love becomes the force that allows people to act on what they know to be truly valuable whatever the cost to self. In earlier times, this transcendent love was felt, but it could only be expressed through common sense understandings and analogies. Today this understanding can be expressed with a due regard for the progress of science, the discoveries of history, and the precision of philosophy. This means that the person who has a religious experience cannot presume that their experience is normative for all people. The technical language of religious studies and theology will

have to explore each culture to discover how that culture interprets the religious experience.

Lonergan attaches great importance to this differentiation of consciousness. In the past consciousness was divided into only two realms of meaning: common sense understandings and theoretical understandings. Theory included "technical science, technical philosophy and technical theology" (1972, p. 258). This understanding was based on Aristotle's distinction of what was first in itself, theory, and what was first for people, the practical, common sense world.

The greater differentiation that Lonergan proposes allows science, philosophy, and theology to each have their proper objects. Each of these areas has a role to play in the understanding of religious experience, and each has its own proper method developed by those skilled in that area. However, even after exhaustive studies have been conducted, deep difference about interpretation still exist. To address this issue, Lonergan proposes a dialectical method.

The Dialectic Method

"The dialectical method is the method of inquiry appropriate to the type of development in which the relationship between successive stages cannot be grasped by direct insight" (Meynell, 1991, p. 206). Understanding leads to systems that explain thought which can either be constant over time or change over time. According to Lonergan, the understanding is direct when it sets forth a system of explanation, or inverse when it comes to understand that there is no intelligibility in the data.

> Accordingly, the anticipation of a constant system to be discovered grounds classical method; the anticipation of an intelligibly related sequence of systems grounds genetic method; the anticipation that data will not conform to system grounds statistical method; and the anticipation that the relations between the successive stages of changing system will not be directly intelligible grounds dialectical method. (1957, p. 485)

"A dialectic is a concrete unfolding of linked but opposed principles of change" (1957, p. 217). Dialectic is composed of concrete, dynamic and contradictory elements. These elements are not only present in individuals, but also in community. It is assumed that each individual wants to understand an issue correctly, and to discuss this issue with others. When groups within society try to have their views accepted by all members of society, conflict can arise. This is a genuine disagreement on principle which no amount of further data will resolve. Issues of this type in our society might include health and social benefits for same sex partners or decisions about capital punishment.

These issues cannot be resolved by direct insight, though an insight might be involved, because the basis of the issue is grounded in the living of the participants. Even among Christians, the same issue will be resolved differently. For some capital punishment is an "eye for an eye". If you take life unlawfully, you will, if found guilty, forfeit your own. On the other hand, if God is the author of life, and we are not to do anything to end that life before that person's time, then taking the life of a murderer is wrong.

Conflicts for Lonergan are not misunderstandings, miscommunications, or misapprehensions. They arise when people hold fundamentally opposed views on issues that often affect the quality of life either of an individual or a group. In *Insight*, Lonergan argues that the fundamental orientation of the knower to resolve these conflicts was to develop the *universal viewpoint* in oneself.

> The universal viewpoint is concerned with the interpreter's ability to grasp meanings; it would open his mind to ideas that do not lie on the surface and to views that diverge enormously from his own; it would enable him to find clues where otherwise he might look but would fail to see; it would equip him with a capacity to transport his thinking to the level and texture of another culture and another epoch. (1957, p. 565)

This viewpoint is again a heuristic structure that contains all possible positions whether we have thought of them or not. We have the potential to

experience, understand, and judge the truth of these positions based on our intellectual need to know, to understand and to judge what is so. In *Method in Theology*, Lonergan develops the universal viewpoint into a functional specialty that he terms dialectic.

This viewpoint, reached through the various methods, Lonergan contrasts with common sense which he equates with 'taking a look'. People looked at the heavens for many years, but only a few people kept track of data. People presumed from biblical revelation that the earth was the spot around which everything else revolved. But it was later shown not to be so. Lonergan believed that this tendency for people to take a look, actually 'see with their eyes', though appropriate in some cases, was often a source of great confusion about knowing. People equated 'taking a look' with the mind's activity as it seeks intelligibility in what is seen. One problem that arises with this view is that somehow the look will reveal what is so immediately. We often say figuratively, 'If you would only take another look at it' or 'All you need to do is take a different point of view'. The difficulty is often not with the experience, but with the understanding of the experience, and the judgment that that understanding is the correct one. A second problem with 'taking a look' is that we are convinced that others see things as we do, 'it's common sense'. Here Lonergan introduces the notion of *bias* in common sense. Bias, for Lonergan, "is a block or distortion of intellectual development" (1972, p. 231).

Common sense is interested in the practical, and the concrete, in how things relate to us. What is common sense to people in primitive cultures is different from what is common sense in today's culture. There are generally agreed upon signs for danger or fair weather that are specific to one culture or the other. In general, bias results when people do not sustain their rational inquiry and reflective judgment. In some way or at some time they do not follow through on the position to which their intelligence is leading them. This bias can be in the individual where it manifests itself in rationalizations, refusal to pursue a line of thought, repressions or inhibitions. In a group of individuals or in a society, the bias can manifest itself in strongly held positions that don't lend themselves to rational discussion: fear of the other, or unwillingness to change. These biases Lonergan calls *scotomas* where the censorship mechanism of the mind cuts off discussion on certain subjects both consciously and unconsciously.

Achieving the universal viewpoint from which the dialectical method might be used is natural for the mind but difficult for the person in community.

Lonergan and Metaphysics

Each 'thing' that a knower affirms to be true is based on an insight that a knower has grasped from the data that were available. A thing is "a unity, identity, whole in data" (1957, p. 246). Each thing might be a concrete existing unity, or it might be a quality e.g. colour, or a relation e.g. gravity, among the data. A person's mind has a desire to know all things. All events that occur can be studied by any or all of the methods: classical, statistical, genetic, and dialectical.

What I experience, what I understand, and what I affirm all apply to one thing e.g. my dog Rex. I can continue to talk about Rex over time so that I can account for changes in him. Now people can see Rex and together we can describe what he looks like and how he behaves. However, the act of looking at Rex may not reveal that he has been bred to work sheep, or that he gets lonely when left by himself. Certainly another person could reach the same conclusions I have, perhaps even challenge them, but Lonergan's point is that these characteristics or properties are not immediately open to sight but require insight, and then a judgment as to whether the insight is true.

Dunne's (1985) commentary on Lonergan is helpful here. 'Things' are not necessarily physical and visible. The relation of distance to time is a property of all bodies that fall freely. The relation is a property of any free-falling object, but it cannot be seen or imagined. Now our minds try to discover intelligibility in all the events of life. All things occur because of some event that is either regular or random. If regular, e.g. free fall, then the insight will be of the classical variety. If there is the inverse insight that there is no regular pattern in the data, then there is the possibility of a direct insight into the probability of an event occurring and how the data scatter in a random fashion around one aspect of the data e.g. average number of sunny days in January. This would be an insight of the statistical variety. When events are taken as a set, we can say that on average Edmonton has 20 sunny days in January. Now if this year January has 15 days of sun, Edmonton does not meet its average. This seemingly negative result still does not negate the intelligibility of this data, especially if you were

considering solar panels to heat your house. Lonergan would conclude that since we find intelligibility in regular and random events and we are oriented by a detached desire to know what is still unknown, that there is indeed intelligibility in our world.

Events that regularly repeat themselves attract our attention e.g. the feeding systems of animals. When we grasp by insight the cycle of processes that make up this feeding, we have a system or what Lonergan calls a *scheme of recurrence*. Here this scheme of recurrence is part of a vast ecosystem. Suppose there is a meadow in this area. It could be used by bears to forage or by bees to make honey. These are parallel schemes of recurrence, at least until the bears discover where the honey is! The meadow depends on nutrients in the soil to grow. Here the schemes of recurrence are of the physical and chemical type. If pollution threatens then the meadow will not grow as well, and the schemes of recurrence of the meadow's animals and insects might be disrupted. As well there may be other purposes to the meadow. A farmer may set out hives with a view to making a little extra profit for his farm. Now each of these schemes of recurrence is dependent on the scheme below it: the beehives on the bees, the bees on the clover and flowers in the meadow, the meadow on the nutrients in the soil. If any system breaks down, all the systems above will experience the change.

Next we ask how the higher schemes come to be once the lower ones are in place. Lonergan's response is that these schemes had a probability of emergence. Now both the turtle and the dinosaur came from a conditioned series of schemes of recurrence, but the turtle has outdone the dinosaur in probability of survival. We can reach a "comprehensive understanding of world design: the universe of our experience is a conditioned series of schemes of recurrence that emerge and survive according to probability" (1957, p. 42-45).

How does this apply to the study of religion? First, the world that we have today is one in which there has been free play of regular and random acts. This world is not the the way in which it had to be. Many schemes of recurrence have continued since earliest times, but others changed because things in this physical universe just happened. Events such as meteors or volcanic eruptions disrupted many conditioned series of schemes of recurrence. Second, the world does not have to be seen as having a built in

finality e.g. the emergence of people, or a personality with a will of its own. Emergent probability is sufficient to account for the way the world is. God does not have to be invoked to give either efficient or final causality to explain chance or evolution. And third, if God is invoked, there is no reason that randomness cannot have its full play. Fundamentalists who want to see each scheme of recurrence, each step of creation, as being what God willed might be shocked by this view.

This randomness that allows physical elements to interact and combine in so many different ways goes some way in understanding how God stands in relation to physical evils: cancer, floods, drought. This knowledge doesn't answer the question of why if God exists, God doesn't stop these events from occurring, However it does go some distance to providing a coherent theory for people's consideration.

What the mind tries to grasp is *being*. "Being is the objective of the pure desire to know" (1957, p. 348). Not the essence of being, that is impossible, but *proportionate being*. Metaphysics "is the integral heuristic structure of proportionate being" (p. 483). Proportionate being is what is known by experience, intelligent grasp, and reasonable affirmation. Each time our minds pose questions for intelligence, we are drawn outside of ourselves. We study the question from as many angles as seem necessary. We watch carefully that we are not trapped by the common sense of our group or society. When all our questions have been answered, we know a little more about all there is to know.

> Being, then, is 1) all that is known, and
> 2) all that remains to be known.
> Again, since a complete increment of knowing occurs only in judgment, being is what is to be known by the totality of true judgments. What one may ask is that totality? It is the complete set of answers to the complete set of questions... Being is completely concrete and it is completely universal. It is completely concrete, over and above the being of any thing, there is nothing more of that thing. It is completely universal; apart from the realm of being, there is simply nothing. (1957, p. 350)

The things we know to be true, Lonergan calls *central forms*. They are things that exist and are known by our senses. *Conjugate forms* are relations or properties that we know exist through intelligent inquiry and reasonable judgment. An example of the latter would be the explanation for the elliptical orbit of the planets around our sun.

For Lonergan being precedes thinking about being. It is the object to which our pure desire to know is directed. As we think about things, we consider their many aspects, but it is only in the judgment that this formulation of what we know is true that we then assign existence or being to this notion. Being as the sum of what is to be known still doesn't answer the question of what being is. To think about being in such a way as to formally understand it is not possible for us. The philosophers agree that our minds are restless to know but when it comes to what we understand by being, we are assailed by a wide variety of theories. Thinking about being formally leads to partial answers and speculation, but to very little on which the faculty of judging can pass judgment, that what is being thought about, actually is. For this reason Lonergan introduces the idea of the *virtually unconditioned*.

The virtually unconditioned is what we know when all the conditions that thinking poses about something are known. There were conditions, but for all practical purposes the conditions have been met, i.e. it is virtually unconditioned. The knower is satisfied that all relevant questions have been answered. Yet this same knower could re-open the inquiry if more information came to light. In human knowing this is the parallel process to replication in the scientific method.

Lonergan divides philosophy into two elements: a cognitional theory which includes epistemology and the pronouncements which are the result of our reasonable affirmations in the areas of metaphysics, ethics, and theology. The former element he calls the *basis* of the philosophy, and the latter he calls the *expansion* of the philosophy. A pronouncement is a *basic position* when "the real is the concrete universe of being"; when "the subject becomes known when it affirms itself intelligently and reasonably", and when "objectivity is conceived as a consequence of intelligent inquiry and reasonable reflection" (Meynell, 1991, p. 62). A pronouncement is a *basic counter-position* when it fails to meet one of these criteria. Basic positions invite development, while basic counter-positions invite reversal.

Metaphysics has the character of science in that there is an object, proportionate being, that is limited only by our desire to know, by methods that are appropriate to inquire into all aspects of life, and by propositions that are not based on self-evident principles, but are open to anyone who wishes to think seriously and who is prepared to affirm vigourously what they know to be the case. If the criterion of basic positions is used, then mere disputation should be avoided. We are always in process to learn more and more about all that can be known.

This brief introduction to Lonergan's theory of cognition leads to three key areas for this study. The first is the epistemological question, how do I know that what I am doing is knowing, i.e. is true? The second looks at Lonergan's idea of authenticity, and how each level of cognition issues a call to conversion. By judging that something is, we are called to change through an intellectual conversion. By valuing that something, we move from mere personal satisfactions to the universal viewpoint and moral conversion. By loving that something we know and value, we are called to religious conversion. The third area involves Lonergan's understanding of interpretation and how dialectic as a functional specialty can assist in understanding and living with religious differences.

Truth and Objectivity

Lonergan argues that human beings are naturally questioning, posing questions about what is not yet known. He terms this the *known unknown* (1957, p. 592). We learn incrementally about this known unknown, because it is the focus of our desire to know. Each time we can affirm that we know something, we add to what is known. Interestingly enough, it seems that the more we know, the more questions we can put to what is not yet known.

Lonergan distinguishes what counts as objectivity in the world of immediacy, what we learn immediately through our senses, and "the world mediated by meaning and motivated by value" (1972, p. 265). In the world mediated by meaning, objectivity is threefold. It can refer to what we remember of what we've sensed or been conscious of; it can refer to our thinking about certain issues or people, or it can refer to what we know in an absolute sense, i.e. what we know to be so because its conditions are fulfilled. Truth in the world mediated by meaning requires interpretation. Interpretation of historical movements, for example, will bring out opposing

viewpoints, and the temptation is to say that the truth depends on your point of view. Science to a large extent avoids this problem by limiting itself to questions that can be settled by observation or experiment. Lonergan contends that faithfulness to the mind's operations will lead to truth to the extent that it can be known. Interpretations can change or develop that truth.

Objectivity as a set of criteria exterior to the knower is an illusion. Physical science may seem to posit criteria that are external to the knower, but these criteria are agreed upon by the knowers who wish to share this information. The criteria are not 'out there' waiting to be discovered, but within people, especially scientists, waiting to be developed.

We are people who know what to look for in storms, plants, animals, the solar system and other people. We want to interpret history and understand the ideas of the people, famous and not so famous, who lived this history. As knowers of all these things, we experience ourselves as subjects in the process of coming to know. We are also objects to ourselves as we strive for self awareness. As we focus more closely on our thinking, we gradually come to ask ourselves, 'What is thinking all about?'. Eventually we must decide for ourselves if we are indeed knowers by a judgment that has considered all the conditions to be met. This initial step of self-appropriation is our beginning on the road to reflective understanding.

In *Method in Theology* Lonergan links the idea of objectivity with that of *authenticity* in the knower. The dialectical method has its own self-correcting mechanisms if allowed to develop. The universal viewpoint will emerge if the knower is free from individual, group and general bias. Since the achievement of the universal viewpoint is the work of a lifetime, the hope is in being on the way and not at any point of arrival. The challenge it poses is like the Promised Land posed to the Hebrews, does it exist? and where is it? We trust that the orientation is sufficient for the direction in our lives.

> Nor may one expect the discovery of some 'objective' criterion or test or control. For that meaning of the 'objective' is mere delusion. Genuine objectivity is the fruit of authentic subjectivity. It is to be attained only by attaining authentic subjectivity. (1972, p. 272)

Truth is the result of the mind following its desire to know. To the extent that the knower attains the universal viewpoint and avoids the various forms of bias, the knower attains truth. Authenticity is the refusal of the mind to turn away from what should be considered. Authenticity is achieved through self-transcendence. Self-transcendence begins when we see values worth working for. Education is good for me, but this *particular good* for me can become a *good of order* when I desire education for all Canadians and hope to see education available to all the world's children (1972, p. 49). The good of order is the concrete way in which people work out and plan to accomplish a goal. When people habitually have this stance towards value, they are sources of originating value. They are open to being personally transformed if necessary.

> When each member of the community both wills authenticity in himself and, inasmuch as he can, promotes it in others, then the originating values that choose and the terminal values that are chosen overlap and interlace. (1972, p. 51)

I find that this approach is helpful in understanding the variety of religions. Lonergan is saying that, if we grasp the mind's functioning, we understand the whole of reality a little bit at a time. The free play and development of all cultures without giving precedence to any one culture would be a given. Culture, Lonergan says, "...is the set of meanings and values that informs a way of life" (1972, p. xi). Cultures will have similar and dissimilar elements. Religion which springs from culture will be conceived of in its variety, and not in the egocentricity of one's own culture. This is all the more important for myself coming from a Christian background, and after my experience with aboriginal people in the province of British Columbia. Sometimes the revelation of Christianity has swept aside everything else that might be learned. Lonergan tells us that such an approach violates the operating structure of the mind because it fails to consider history and the value of the worldview of another people.

Genuineness and Conversion

The years between *Insight* and *Method in Theology* show several developments of Lonergan's thoughts. In *Insight* the goal was to reach towards the "known unknown" (1957, p. 531). In *Method in Theology* the goal is to be present to "the mystery by which we are held" (1972, p. 113). Lonergan seems to have left his cognitional model, and concentrated more effort in the area of his relationship to the sum of what might be known. This area involves faith which he defines as "the knowledge born of religious love" (1972, p. 115). It also includes the changes that occur in people as they try to stretch, to know all that can be known. The ethical stance in *Insight* was genuineness in relationships with others and in our attitude towards ourselves; in *Method in Theology* this stance is now called genuine authenticity which is achieved through conversion intellectually, morally, and religiously.

"The law of genuineness can be put as follows. Every development requires a starting point in the subject as he (sic) is, a term in the subject as he will be, and a process from the starting point to the term" (1957, p. 475). On the unconscious level we have the drive to know all that can be known. On the conscious level we experience the pull of the detached and disinterested desire to know that arises from further questions. We experience the state where we are content that life is good and we feel we're on cruise control. However that reverie is broken by a question, by an event that forces us to grow through further questioning. Our contentment is shattered by our pull to self-transcendance, to know, to experience more.

Genuineness occurs when both the conscious and unconscious elements that are within us begin from the same starting point. We must be whole within ourselves. If there is a conflict between the conscious and the unconscious mind, progress will be difficult. Genuineness allows the comfort and satisfaction with the status quo to be challenged by new ideas. Genuineness admits this tension into consciousness. The person over time can develop a habit of openness to what is presented from the outside. All those factors that are resistant to change are acknowledged, but they do not prevent the fair and impartial consideration of the new idea. This is the work of a lifetime, but it begins with the first time we allowed ourselves to consider an idea that we initially refused to consider.

We are challenged to change our horizon. The horizon usually refers to what we can see around us. Horizons can also refer metaphorically to the scope of our knowledge or the range of our interests. These horizons can change with different groups of people or different periods of time. The horizons might be complementary as with the view of workers, technicians, and architects constructing a building. The horizons might be related genetically. The stages of development occur at different times. This process might describe mankind's efforts at flight. Finally, horizons might be opposed dialectically. What is seen by one person as good is perceived by another as bad. Lonergan's approach to break through different horizons is conversion. Conversion is a call to self-transcendence. It is also at the heart of the dialectical method. This process is not automatic. We can also let our biases or the biases of our group control our thinking. In this case the conversion experience would be inauthentic because we did not give full play to the desire to know, but rather consciously or unconsciously restricted what we would consider.

It is possible that horizons expand, broaden, and deepen through a genetic process that adds to knowledge in incremental steps. New research, new insights, new discoveries fuel this development. But there are situations when horizons are diametrically opposed. The first conversion is to understand the process of knowing. That knowing is not just taking a look. That what is known are both central forms and conjugate forms. That objectivity is authentic subjectivity. Knowing then is experiencing, understanding, judging, and believing.

By believing, Lonergan refers first to the division of labour as people come to know things. Many people in many places worked on the various aspects of getting people and materials to the moon and beyond. There is a trust that each has done their work properly. There is a basic belief that the instruments used have been calibrated properly, and that recalibration is not necessary every time that instrument is used. The first step in belief then is public and is based on what another has done.

The second step involves approval of this division of labour. Each challenge is one that the group accepts. There can be problems here. There have been cases of shoddy work or minimal standards not being met that have cost lives; but, by and large, society has developed and improved.

There is also the reality that, if we refuse to trust one another, we will quickly regress into a more primative society.

The third step involves judgments of particular value. We must critically look at the work of other people and put that together with our own work. If the issue is a large one, or there are potential risks, we will want to consult others and look at the matter from a wide variety of angles. If, after study, the only objection is the question I raise, then I must ask myself if the fault is in me.

The fourth step is the decision to believe. As with Lonergan's theory of cognition, the act of judging that something is so is the act that gives that thought the status of the real, the true. Finally I take the step to believe. Belief here is not based on what I know necessarily, but is going to be based on my belief in the work of others.

The second conversion is moral. "Moral conversion changes the criterion for one's choices and decisions from satisfactions to values" (1972, p. 240). As we mature, we listen to a variety of arguments for and against a particular action. As we feel more and more comfortable that we understand the situation, we realize the possiblity of seeing the particular good as well as the good of order in that situation. Whether we choose to be an originating value in this situation or choose to follow the lead of another, we open ourselves to the possiblity of moral conversion.

Finally there is the third conversion which is religious. This occurs when a person is grasped by ultimate concern.

> Religious conversion is to a total being-in-love
> as the efficacious ground of all self-transcendence,
> whether in the pursuit of truth, or in the realization
> of human values, or in the orientation man (sic)
> adopts to the universe, its ground, and its goal. (1972, p. 241)

This is the realm of faith. We are seized by a reality that is beyond us. This is mystical experience, but it is also the first decision to orient oneself towards this mystery. This beyond, which can't be known formally, is perceived to be calling us not as an object to be known but as another being to be encountered, more as a subject to a subject. This experience seems to have roots in many cultures and religious traditions. One of the

strengths of religious love is its willingness to accept suffering as a way to overcome those situations where society as a whole has opted to be short sighted by its refusal to consider new positions that are being advanced.

Conversion allows a person to change horizons vertically. To move from what was not known to a new position on what is known. This change can be a new sophistication to knowledge. Where religion was belief in the unknown and unknowable, a leap in the dark at the level of common sense, it now becomes something that can be studied and something about which one can form theories. Some of these theories the person may find sufficient so that they could affirm that the reality these theories expound really exists. Without becoming a believer, the knower has moved from a common sense view of religion to a more differentiated position that is characterized by some appreciation of the role of interiority in people's lives and by a technical vocabulary that can convey this new understanding: noumena, mystery.

Knowers through their openness have become more authentic. They've not let the short-sightedness or bias of their society stop them from learning more about what they want to know. Now not all encounters are from the side of people. People testify that they've had an experience of the transcendent that has broken into their lives. In this case the realm of transcendence often has to be conveyed in the language of common sense. The realms of theory and interiority are not developed. This is not a problem as long as conflicts don't arise. Sometimes the need for theory and a new technical language is not evident initially, but develops over time. The early Christian church took until 325 C.E. at the Council of Nicea to declare that Jesus was of the same substance, *homoousion*, with God the Father. This term was never used in the Bible. The early Christian community as it reflected on Jesus came to the belief that Jesus was divine. If Jesus was divine were there two gods? This term homoosion allowed them to speak what they already believed.

Interpretation

Lonergan understands by hermeneutics, principles of interpretation, and by exegesis, the application of these principles to a given task (1972, p. 153). There are two aspects to hermeneutics. The first is an intellectual hermeneutics which is involved in coming to understand a person or one's

material. This hermeneutic follows the theory of cognition already outlined. Understanding what an author meant is not an extension of knowing, but the result again of the whole process of experiencing, understanding and affirming.

The second is an evaluative hermeneutic that adds to what one knows an appreciation of that knowledge. This hermeneutic has to understand the movements which were going forward in history, but its special task is to evaluate the achievements of these movements. Its task is to make a judgment of value on the goodness or evil that was present in those times.

In addition to these two tasks of hermeneutics, there is also the existential task of the knower. To the extent that the knower is converted intellectually and morally, the knower may or may not appreciate what was happening in the past. In Canada, Louis Riel is an example of a person who has been judged quite differently now then in the time after his execution. This may be because of new materials uncovered, a genetic development, but it is also the result of changes in attitude towards Riel as a person and the movement that he led among the Metis, a dialectical development.

In hermeneutics, the encounter is with persons and events. They are not isolated facts or concepts. We appreciate that these people had strengths and weaknesses, but we allow them to present themselves as they were as we try to appreciate their value to the human family. This encounter is essential to the process of interpretation.

> Interpretation depends on one's self-understanding;
> the history one writes depends on one's horizon;
> and encounter is the one way in which
> self-understanding and horizon can be put to
> the test. (1972, p. 247)

Lonergan and Teaching

In general Lonergan's theory of cognition helps teachers understand what they do when they teach. Questions have value not simply for the answers they bring, but for the further questions they raise. The mind naturally wants to know, and is open to exploring the nest of questions and answers that surround a topic. This is the student's introduction to the work

aspect of knowing. The questions will not answer themselves, and the student's question may not be in a compendium of knowledge.

Eventually the student has brought together as much material as they can, and the time arrives at making a judgment. This judgment will be tentative, fairly certain or quite certain depending on the degree of readiness of the knower. Unfortunately time constraints often dictate that teachers move on before the student is ready to leave the topic.

For teachers, Lonergan suggests that we remain reflective, always asking 'why' before we adopt a new teaching strategy, or we accept a new direction from the department of education. The teacher is the guardian of the learning process. Whatever we are constrained to do by school, school board, or provincial policy or procedure, we are still masters in our classrooms. Lonergan's theory allows us to see the value of what we do with children within the larger context of what learning is all about.

Lonergan expects teachers to be convinced of the value of learning. Indeed for Lonergan learning is life. The desire to know is present and operative before we are even conscious of it. This desire leads us from satisfaction with where we are to discomfort when an issue arises in consciousness that nudges us to set out for somewhere else. Teachers are expected to be models for their students of people who are ready to set out on a new journey. We are called to change our lives as we become more and more intellectually and morally converted. We are expected to see more clearly the good in a situation because we understand the situation better and we can consciously direct our actions to realize the good in that situation.

As teachers of religion, Lonergan places the question of a necessary being within our horizon. If the world of regular and random acts is intelligible, we can legitimately ask the question, "Does an intelligent entity stand behind this basic intelligibility?". Now the atheist can pronounce the question empty, and the agnostic that results are inconclusive, but that does not affect the acceptability of the question. The answer to the question may be perceived by some as not worth pursuing or beyond their reach. Others, however, may engage the question from many different starting points or horizons, and either genetic or dialectic method will aid conversation.

The teacher of religion who is in process of being intellectually and morally converted can appreciate the value that believers see in believing

even though they themselves may not be persons of faith. This value follows the same process of believing described above, but the value is now the value of having faith or the value of allowing these principles to guide one's life. The teacher of religion who is a sceptic about the value of religion may be able to understand what the other believes, but they will have difficulty appreciating that understanding, and consequently they will have trouble reaching a judgment of value in this religious tradition. The teacher of religion who can acknowledge the value of believing will have a better chance of arriving at a judgment of the particular value of any aspect of a religious tradition.

Lonergan's discussion of culture is particularly helpful. In the west there has been the presumption that Christianity and Western culture are synonymous. It is now generally accepted that each culture provides insight into the human condition. And as religion takes hold within cultures, there will be a wide variety of religious beliefs manifest within the cultures of the world. Behind beliefs which may be different, there is the commonly-held belief that there is a value in believing. This value can be seen in history and in the quality of the civilizations that these values erected. Further the values may be based on a breakthrough of the transcendent into the temporal or on the efforts of people to break through from the temporal into the transcendent. In either case we are living in a world of meaning that is beyond what can be immediately seen. This is a world mediated by meaning and open to what lies beyond.

For the teacher of religion who has embarked on the journey of intellectual, moral and religious conversion, Lonergan offers a comprehensive view of religion and life. He sets the value of believing in the same context as the value of the good of order in society. Is this value worth holding? He acknowledges the benefits of all systems of religious belief, subject only to the processes of his theory of cognition. We have the assurance that what we judge to be true and valuable in these traditions is so. What we don't understand or is in conflict with our own beliefs is amenable to the dialectical method.

Teachers are called to greater and greater authenticity. This is not something that is achieved once and for all, but challenges us each time we encounter a new person or a new idea presents itself. It is our willingness to

allow into consciousness a tension in our lives between where we are and where someone or something is calling us to be.

Now Lonergan, in his Catholic Christian tradition, identifies the mystery which calls a person to faith as personal and loving. He allows that it is otherwise in other traditions. There is no object of knowledge, but rather a subject who calls and a subject who responds. This love gives new understanding. It is Lonergan's belief that only this love of the other in the realm of transcendence is capable of reversing the downward spirals of bias in our society because it makes us willing to suffer to right wrongs rather than stand on our legitimate rights. The affective dimension operates at a different level, as Pascal says, the heart has reasons that reason does not know.

Personal Reflection on Lonergan

There are benefits for me as a Catholic religious educator. Because Lonergan comes out of my own tradition, there is a personal comfort level. Each religious tradition tries to express the inexpressable in the words that are common to that tradition and culture. The expression of the religious experience is more difficult when the conversation is among religious traditions. Sometimes it is necessary to create new words to describe the commonality of the religious expression under discussion.

There is a further emotional attachment to the religious tradition as expressed by Lonergan. In this time of personal discovery the descriptions help the unfamiliar appear a little more familiar. This emotional level is not to be discounted. This use of familiar vocabulary to describe the other's religious experience is temporary. Eventually if we wish the conversation to continue, we, the other and I, must go forward together. Though comfortable in our own traditions, we will have to respond to a call that asks us to share what we understand.

Lonergan invites people to see for themselves if his understanding of how people come to know makes sense. His method has provided me with a framework within which to view the process of knowing, and an initial referent in how to determine truth claims in the human sciences. There have been additional benefits. First, there is his work to ground what we know taking into account the science of our day. His ideas of emergent probability and schemes of recurrence allow for the full play of randomness,

and hence the idea that the world we have, and the people we have, are not pre-ordained by God to be as they are. Second, his care to respect all views of belief and unbelief is essential to this study. He acknowledges the good in all religions, and seeks to work with members of all religions. By separating belief from faith, Lonergan lays the groundwork for ecumenical and universal encounter. Beliefs differ, but they rest on a value that places great importance on the religious experience. It is this experience that forms the basis for conversation.

Third, his method helps illumine what happened in the past, but also how this explanation might be understood in a new fashion. The Catholic tradition on free will has often appeared as an indifferent action of choosing between good and not so good, or that once the good is recognized that it will be chosen. Lonergan has cast this action within people's decision to become more or less authentic and genuine. He is hopeful but realistic. People choose to do evil things and not to do good ones. These are neither isolated nor discrete decisions, but they are decisions that are part of the warp and woof of our lives, and they have a cumulative effect.

> For it is now apparent that in the world mediated by meaning and motivated by value, objectivity is simply the consequence of authentic subjectivity, of genuine attention, genuine intelligence, genuine reasonableness, genuine responsibility. (1972, p. 265)

Lonergan's theory of cognition gave me a chance to reflect on my own religious tradition from a more rigorous philosophical position. It provides an approach to understanding differences that respects other's views. It acknowledges the authenticity of a variety of religious experiences. The first step in getting to know the other person is through conversation, an informal, friendly and non-threatening process. The next chapter looks at the origin of the term conversation and how it might be used to advance this study.

Chapter Two

Entering the Study: Using Conversation to Expose the Question

Introduction

Conversation was the approach used to enter into this study. It was used literally in the conversations held with ten people, and it was used figuratively to describe the back-and-forth interplay with the literature. Reflection on the conversations and the literature brought the study into sharper focus. As the question unfolded, my experience of the question became more personal and more subjective.

In this study, I became both teacher and student. As teacher, I was looking for the proper stance from which conversations about religion could proceed in the classroom, and as a student, I was posing the 'why' questions that Lonergan suggests are so important. Why is religion a value in my life? Why are there so many manifestations of the religious experience throughout history and in the world today? Why is it so difficult to discuss religion in the classroom?

The conversations were not held with older members of religious communities because the goal was to obtain a picture of how religious issues have been handled in public schools in recent times. I was not an expert on these religions but I was enrolled in courses that were taught by experts in these fields and to whom I could go for advice.

The conversations with my partners demonstrated to me the need not to omit from the curriculum on religion the religious experiences of people. Such an education would be impoverished. On a broader scale, could education about religion be accomplished in schools? Could the teacher guide a student who wanted to pursue a personal religious experience? Would the public, in particular families, allow such an approach?

The Barnhart Dictionary of Etymology gives as the earliest fourteenth century English usage of *conversation,* "a living together, a manner of behaving". The word was borrowed from the Old French *converser*, which meant to associate with, to keep company with. The first use of conversation as an informal talk in English is recorded in the late sixteenth century. An interesting side light is that before 1325 C.E. *converse* as a verb meant to live or to dwell; yet, as a noun, a *converse* was what we now

would call a convert. The Latin roots were different but the words were written the same (p. 216-217). The conversation is a place where people are more than physically present to one another. It is a place where they can choose to be together, to dwell together.

Conversations take place in homey, warm surroundings. They have about them an aura that there is time, that there is no rush. People in this situation have time to be present to one another in a way that anticipates a chat that will be enjoyed by both partners.

Structuring the Conversations

This presence is rich in possibility because the partners mutually value the topic of their conversation, and mutually expect to grow from this experience. The participants assume an ethical stance as part of their decision to converse. Because conversation requires trust and frank disclosure, I assured my partners of anonymity and the freedom not to enter into conversation on any topics that they were not prepared to discuss.

In conversation people have the time to explore and consider the question. The conversation moves back and forth between different topics. The partners clarify for one another the elements of the question, and they affirm for one another that they are on the right track. This affirmation is usually in commonly held beliefs or in experiences that can be drawn on. Sometimes these events are highly personal, and can only be revealed in a situation whose preconditions are that we are accepted and cared for.

Deleuze (1987) speaks of how insights grow from the "middle", the "between" of a dialogue. Two people begin with a question, but the question changes as the partners uncover the object of their conversation. This object is not a reified concept, but the dynamic expression of their living. This is the word as it now is, but it is also the word giving birth to itself as it will be. Conversation is an excellent example of a word that over two hundred years evolved to be the same but different.

Carson (1986) describes what happens in conversation this way. The question has its roots in our experience. We are at this point in time, in part because of our history. Our partners in conversation share with us their observations and insights. We try to leave the question open for as long as possible so that the meaning which is neither he/she nor I has a chance to

develop. We try to form theories about why this question has these aspects, and we share what this might mean for education.

The conversations explored what we meant by religion. I tried to leave the questions open-ended and general. The first conversation covered the general outline of the study, the aspects of religion that we would be exploring together and how I came to be interested in this question. I responded to their questions. If they seemed ready to begin immediately, then I began with their earliest memories of church or temple and their experiences in elementary school. The second conversation gave my partners a chance to tell me a little more about their religious background and their experiences at junior and senior high school as they touched on religion. The third conversation provided us with an opportunity to reflect together on what our experiences might mean for the teaching of religion in school. Each conversation lasted about two hours. Between conversations I reviewed the tape and made detailed notes. I gathered what I thought were the main themes of our conversation. These themes became the basis for the next conversation.

This was the regular pattern, although there were variations. I spent more time with Kirpal who was my first partner. We held five conversations. In four cases conversations one and two became a initial long phone conversation followed by a first conversation that covered the same areas as conversations one and two mentioned above.

I reviewed the tapes again after all the conversations were completed and revised my detailed notes. On the basis of this revision I revisited the themes that I had originally identified and made adjustments or added further details. But I found myself wanting to listen to the tapes again, to hear the voices, to catch a tone of voice. So I listened to all the tapes a third time. This time I just listened.

Levin (1989) reminds us that listening is being open to life. Listening is initially undifferentiated. We hear everything, unlike the sense of sight that can be curtailed when we close our eyes. In our mother's womb we hear her heartbeat. In the first months of life our ears are assaulted by all kinds of sounds. Eventually we begin to respond more especially to the sound of certain voices. But as we grow older we lose the ability to hearken (Heidegger's term), to stay in touch with that which is the ground of all life.

To stay in touch with that ground we need to listen for those echoes which hearken us back to that being in contact with life.

Listening is a kind of awareness -- a way of being that might be called dwelling. A dwelling place situates a person in time and space, while dwelling describes the activity of being in that place. Dwelling is a stillness in which there is great activity. Not a frantic activity to do or to make, but an activity that is aware of what is happening around a person and a readiness to respond.

The conversation, Carson continues, does not have a step-by-step process. "There is no actual separation between the activity of coming to the question and the conduct of the conversation itself. The underlying question emerges in the dialectic of question and answer" (p. 78). The conversations point beyond what is said. The life commitment of the partner is just behind the words. This life commitment is both firm and tentative, and we see that the conversation is like the doorway to the house of life.

There is a poetic element to this research. There is something that is just beyond which reminds the researcher that the question is capable of development. There is a life to words and expressions that are shared which might grow in two weeks, two months, two years. We cannot presume when understanding will take place.

Finally, Carson reminds us that "our assumptions that we may exert total control over the educational process is illusory" (p. 84). Here the researcher is taught humility. The content of education is not fixed, and can change with each knower; the process of education can take many different paths from an initial point of departure. People learn in community where the very interaction of people creates novelty, and the realization that there will always be more questions than there are answers.

My initial reaction to the conversations was that I had recorded a lot of information. I wanted to be sure that I was conversing and not interviewing. I was concerned with the amount of time that I was speaking and that I was giving adequate time to my partners in conversation.

I did have a lot of information. That was to be expected when you're conversing about a topic as broad and as varied as religion. Their lives were very different from mine, and though I had some background in their

beliefs, I did not have the personal knowledge that they were willing to share with me.

The concern that I was interviewing passed with time. I did share openly and honestly with them, and they were open and honest with me. My questions were neither interrogatory in the sense that I was always asking for information, nor were they one sided where I was always asking them their opinions. We did not back away from issues, but we didn't choose to begin with items that would be clearly opposed. In later conversations, I would pose questions about which there might be conflicts based on material from earlier conversations.

For a long time after the conversations I was still trying to select themes that we could pursue as a group. Eventually I realized that this was not possible. I was the only teacher in the group, and the original question had a reference back into the teaching of religion in school. My partners would provide me with experiences and suggestions on which I could reflect.

The question for me was changing. I was concerned with how religion might be presented in public schools; but, more fundamentally, I discovered that I wanted to know what religion meant to me. The personal way in which they shared their stories with me called forth a response that demanded I be more authentic in how I responded to religious experience. Unlike the experience in Newfoundland, I did not back away this time, but slowly over time let this new understanding lead me where it would.

These people were to me embodied presences of what it meant to be Muslim, Hindu, Christian, Buddhist, and Sikh. If I were to suggest a character of the conversations, I would say genuineness; and, if I were to suggest a tone to the conversations, I would say tranquility. The approach was very much, "This is who I am. Come and see."

I found myself in a new space. The question of teaching about religion in school remained, but to it was added my experience of the conversations with the people I had met. These were both subsumed under my personal experience of these experiences. I wondered how the richness of this experience could be conveyed in school.

Aoki and Curriculum

Aoki (1992) uses the curriculum-as-plan and the curriculum-as-lived as notions to describe this tension in education today. He believes that education to be true to its own being must be open to life in the multiplicity of its people and their voices. He is concerned that the curriculum-as-plan privileges the scientific rationalism that has come to be the measure of all that is worthwhile doing. This approach is characterised by a means-end mentality that sees inputs begetting outputs. These outputs can, of course, be measured and evaluated. In many ways this era is the zenith of the scientific method's influence over education. But little people in our elementary classrooms are squirming, inquisitive people who often hear a drum that adults no longer hear.

Aoki sees our students, but anyone in fact, embodying a potentially new curriculum, a fresh way of looking at life. This curriculum-as-lived strains to be heard amidst words like "objectives" and "course outlines". It arises in places where science has decided not to look. It occurs in conversation, in children's stories, in poetry and in insights born of quiet reflection. If, as teachers, we've accepted science's demand that it can measure education, then all these other places are trivial -- nice if you have time, but not something to which you would alot precious time from instruction. Aoki wants to displace the curriculum-as-plan's privileged position. He wants to see a space -- a middle, a between -- created that allows teachers to be open to what each person brings to life and to relationships with other people. For him, education is solving a problem but it is also trying to cradle a soap bubble. The first reflects the curriculum-as-plan, but the second describes the fragility of what is trying to be born in the curriculum-as-lived.

Aoki (1991b) focuses on the lived experience of teachers. He encourages them to dwell thoughtfully in the narratives of their teaching. These narratives have two movements: storying and themeing. "Storying is ... living in the telling of the lived experience of teaching... Themeing is ... lingering intimately in embodied thoughtfulness in the story ..." (p. 18) Both these movements involve a conscious decision to be actively involved in the teaching experience again. This themeing might be called "reflective thoughtfulness". Reflective themeing is more concerned with what we might call a hermeneutic returning to the lived ground of human experience

within the story -- a place wherein inhabits a tensionality of both distancing and nearing. It understands such a place as a resonant place where emerging from the silence may be heard the movement of melody and rhythm -- polyphonic voices of teaching (p. 18-19).

It is important that this return to the teaching experience be an "embodied" dwelling in that moment. Themes are not concepts that have been abstracted from the concreteness of the experience, but are rather moments impregnated by thoughtful reflection that now live both in and out of their time. The memory recaptures the actual time of the experience, but the theme allows the teacher to recall all the sensory data that was in that moment and to make that moment live again at will. Teachers experience anew their teaching and their students' learning by dwelling in the moment.

Three points can be drawn from this analysis. Education continually needs to reexamine its goals to see that what it assumes continues to be so. Teachers need to see that the meta-narratives in our society are brought to a conscious level from time to time and, if necessary, challenged. Second, education that disregards the interaction between teacher and student looses part of the dynamic that is teaching. The great benefit is what happens in inter-subjectivity. In this encounter all that is meaningful about being human can be discussed. All that makes life life can be savoured and enjoyed. And third, teachers who fail to listen, to dwell with their students in the presence of life, will miss the calling that is 'being teacher' and that is fundamentally 'being oneself'. We are called into the living of our life, what makes it meaningful, what makes it valuable, what makes it worthwhile. How sad if we see what we do as teachers in the same light as replicating an experiment in science.

Returning to the Lived World of the Conversations

These conversations were teachable moments for me as educator. We were looking at the question of how religion and religious issues were and could be handled within public schooling. As we discussed our experiences at school, I was impressed with the number of stories that showed teachers as people who could respond to certain situations. There was an openness, a willingness to be flexible and to accomodate. At the same time there were very few stories of teachers planning a lesson and engaging a class in a discussion of the role of religion in understanding a particular issue.

When I considered how I might have interacted with these people if they had been members of my classes, I had ample material for reflection. They wanted to fit into their classes. The less time that they were considered 'the new student' the better. This was more pronounced at junior high. They did not want to be the example for the multicultural lesson. Yet they listened carefully to how their cultural roots were described. And they watched carefully to see how what they were taught at home was or was not reinforced at school.

There were examples where teachers could have been more sensitive to certain religious groups and issues, but these situations were quite rare. Indeed, overall my partners in conversation spoke very positively about their teachers. The aspect that surprised me the most was their teachers' decision not to engage the difference, and to adopt the view that they would do their best to teach this subject to this group of students. For me this is an example of how one level of government makes a decision, e.g. to encourage immigration from around the world, and then simply presumes that other layers of the political process, e.g. a society's schools, will respond to that decision. For most teachers there has been no preparation to engage the difference. Does the curriculum-as-lived enter the junior and senior high classroom? From the experience of those people from diverse backgrounds, this occurs only rarely.

What happens to the wonder and excitement about learning in a child's first years at school? They bring what's happening to them in life to class. The teacher who reflects on what's happening to the children in their classroom is offered many insights into their feelings and behaviour. Have the objectives of the curriculum guides become the sole driving force of education, and achievement tests and diploma exams education's only evaluation?

When education reexamines its goals, it can do so from the perspective that what is in the book is what is to be taught, or it can use reflection on life to seek further affirmation that what is being taught should be taught. Berger and Luckmann (1967) make the point that reality is socially constructed in history in response to many variables. That people need to construct a reality is necessary for communication and life together, but that people must construct this particular reality is not absolutely necessary. The theories that mediate between the reality being purported

and the individual can either legitimate the current practice or they can try to introduce new ideas and again make current practice more legitimate because it is responsive to new ideas (p. 128).

In the process of establishing our institutions and in socializing our young to this society, we use language to describe what is happening in an absolute way. Confusion results when the reality out there develops a life of its own, and people simply accept that this is the way it is. Reality is then what is being conveyed to us by our ancestors, a meta-narrative presented as real because without it we would lose our place in living. This acceptance in our lives can be unconscious. If we then present this view at school, without reflection, as the wisdom of the age, we contribute to the confusion. Lonergan would remind us that common sense understandings for one time may not be the same for our time. If we want to leave the area of common sense, we can only do so with a new theory that explains the situation today, a new theory that results from broad conversation within the society.

As well, society can be caught up in bias. Bias is extremely difficult to fight against. If the views being held are pervasive in the groups and individuals in that society, change may not be possible. Development will come about only when individuals see the error of their views, or when the social order collapses and people again realize that pursuing the good of order does benefit everyone. Luckmann and Berger contend that the most effective vehicle for reality-maintenance and adjustment in a society is conversation (p. 152). Here conversation serves to reinforce the social reality that a particular culture is trying to maintain, but remains open to change. They describe how language allows us to study our expressions apart from ourselves, as object, and then after study to reintegrate that expression as if it described something 'out there'. "While it is possible to say that man has a nature, it is more significant to say that man constructs his own nature, or more simply, that man produces himself" (p. 49).

We are aware that our social reality here in Canada has been constructed for us by significant others for a place and time that no longer exists. One of Canada's greatest challenges is to reevaluate what it means to be a country. Canadians are no longer people of primarily British or French ancestry, and the idea of two founding nations, English and French, poses new challenges.

New Canadians have chosen this country for the opportunity it affords their families. They realize that they are no longer in India or Sri Lanka or Lebanon, and that they will have to graft their former identity onto their new identity as Canadians. Classroom experience sometimes reflects life. New Canadians are treated with polite disregard. Instead of engaging in the conversation that Berger and Luckmann suggest, new immigrants are politely ignored. The difference that they bring is not brought forth, and the country is not enriched.

We come from all the races and religions of the world. We are compelled in a sense to converse in order to create the social reality that Canada now requires. Sometimes we must share the pain when the reality that we believed in falls short of the mark. Canada has a long history of distinguished peacekeeping service with the United Nations. However our mission to Somalia resulted in the death of a young Somali at the hands of our 'peacekeepers'. Such events invite introspection to see how such a tragedy could happen, and why these members of the military didn't share this reality of peacekeeper.

Sometimes the reality of international affairs brings teachers into the lives of their students. It is hard to find any conflict affecting only the people over there. Some Canadians are usually affected, often children in our classrooms. The complexity world affairs is reflected in this story that teachers at an Edmonton high school recounted. During the Gulf War, they had a student whose grandparents on her father's side lived in Baghdad, and whose grandparents on her mother's side lived in Tel Aviv. This girl was caught between two realities, two propaganda machines. The information dispatched by one side or the other was of no comfort to her. She needed support in her worry for her grandparents' safety. All that her teachers could do was to stand with her in this difficult time.

In this study I had the opportunity to gather a great deal of data from my partners in conversation, from people I spoke to in Edmonton Public schools who taught in Heritage Language Schools, from teachers responsible for multicultural education, and from professors at university who taught courses in world religions. The books that I read helped clarify my understanding of religion, and the practice of meditation helped me feel that in this small way I was linked to many others worldwide who shared this practice.

I had taken the time to work through my feelings of confusion about my own religious beliefs. I had not brushed these feelings aside, but I had allowed them to rise to consciousness and there to deal with them. The change in me was the realization in myself, and not just in my head, that there is a genuineness to the religious experience of others. The hold that religious propositions, belief statements, had on me was greater than I had imagined. When you're brought up with the idea that your religion is the one, true religion, you don't easily set that aside, even when you have an intellectual framework that gives you a more nuanced way to look at religious experience separately from the propositions that answer questions about that experience.

Lonergan and Method

For me, Lonergan's theory of cognition and method were the ways that I was able to marshall what I had learned. In chapter one, I have discussed the theory of cognition. Now I would like to spend some time on method. This method was originally intended for researchers in theology. However it is clear that it can be used by any researcher in the human sciences, e.g. religious studies (1972, p. 149, p. 366).

This method was a development of how I had been taught in theology. I was taught in the old system where each subject was specified by its object, and each subject was taught as a discrete entity. Even courses of a more secular nature were taught in the same manner. Lonergan makes all these academic subjects objects that can be intended by a knower. These academic subjects are unified because they are all objects of our pure desire to know. Lonergan then distinguishes research not by subjects but by functional specialties e.g. interpretation. The person who would interpret a religious phenomenon or a piece of sacred writing will approach the task using all the tools that are available, whether sacred, New Testament exegesis, or secular, textual analysis of the common meanings of the Greek words used in the New Testament text. The division of labour among specialties leads to his conviction that all research is a shared activity. No one person can know all there is to know about an issue. Even when we work alone, we are working with and because of others.

In using this method I had to keep a careful eye on certain issues, but again my background helped me to be sensitive to this concern. *Insight* was

written to exlpain his theory of cognition. In a few places he outlined how what he was proposing was not in conflict with religious beliefs of Christians and Catholics in particular, but in general he followed his analysis of how our minds work from his own experience with the encouragement to verify what he was saying in our experience. At no time did he invoke any theological principle to support his theory of cognition.

In *Method in Theology*, he uses his theory of cognition to explain how a person does research in theology. Here I found that there were some areas into which I could not go. For Lonergan the key to authenticity is our desire for self-transcendence. He sees three conversions as necessary in the authentic person who here happens to be a theologian -- intellectual, moral and religious. These conversions are the work of a lifetime, but are accomplished one step at a time. I've avoided the discussion of religious conversion for teachers in public school because it did not seem appropriate. At the same time the notion of religious conversion is very helpful to me personally as a religion teacher in a Catholic School.

On several occasions he refers to religious conversion as "self-transcendence affectively" (1972, p. 289). This is the experience of falling and love and making decisions for the good of the other person. In a paper entitled *Natural Right and Historical Mindedness,* Lonergan discusses how emancipation is rooted in self-transcendence. The affective conversion brings about a commitment "to love in the family, loyalty in the community, faith in the destiny of man" (1985, p. 179). This understanding of an affective conversion rather than a religious conversion would be more acceptable in a public school context, and it would provide a basis for comparison between how God's love is described by various faith communities and how a parent or a teacher cares for a child, or how citizens love their country. In his latter years Lonergan's favourite scripture passage seems to have been, "...the love of God has been poured out into our hearts through the Holy Spirit that has been given to us" (NAB, Rom. 5:5). For a man who devoted his life to intellectual pursuits this passage explains the hierarchy of his values. The religious experience is a total experience, and the task to understand it the work of a lifetime.

Lonergan and the World Religions

Lonergan is so committed to his understanding of the religious experience that he sometimes appears to make Catholic Christianity normative. He clearly understood the role that culture played in colonialism and in a European ethnocentrism. He knew this view had to be displaced if the religious experience that is no one culture's prerogative was to form the basis of ecumenical and universal dialogue. He does not write on the relation of revealed to natural religions, rather he prefers to quote others when it comes to the natural religions, as he does in *Emerging Religious Consciousness of our Time* (1985, p. 65-69).

He agrees that there is an emerging religious consciousness in our time. With approval, he quotes Dr. Raimundo Panikkar, "I am only pleading for a really open dialogue -- one in which the meeting ground itself may be created - where in the very intermingling of religious currents, ideas and beliefs, a more powerful stream of light, service, and better understanding may emerge" (1985, p. 68). This consciousness has as its raw material the religious experiences of all people. These experiences he calls an infrastructure. He contends that at this time there is no superstructure to organize people's understanding of the experience, but that progress is being made in religious studies departments as well as by individuals who are trying to use elements of another religious tradition in their own life of prayer. Because there is no superstructure, the convention is for each person to speak from their tradition. He acknowledges that, in the general discussion of religious experience, "adherents to non-Christian religions may wish to ascribe the characterization of religious experience (for Christians) as being in love" (1985, p. 71). Lonergan is content with this depiction, and would expect that other world religions might bring a different perspective.

For example, in a paper presented in 1976 entitled, *Religious Experience*, he recognises this fact, but doesn't pursue its implications. "Whether such love (as understood by Christians) pertains to religious conviction in other religious traditions, is a large and intricate question. For the present we must pass it by, not only because of its diversity and complexity, but more fundamentally because to me it seems a mistaken method to seek generalization before one has tried to understand the particular" (1985, p. 125).

Lonergan may also have mistakenly have included Islam, he refers to it as a "great religious tradition of the Middle East", under the umbrella of religions whose religious experience is one of love (1985, p. 124). Muslims do not understand God as Father; God does not have children. Nor do they understand God as person, someone with whom they can have a relationship. Even the mystical tradition in Islam which does speak of love, speaks of being consumed, dissolved into God. God is *Allah*, the only one, the wholly other, and God is *ar-Rahman*, the gracious one.

Van Ess describes how God cares for people, but his ways are mysterious. Muslim theologians would not say that "God has love, and still less that God is love." This does not leave God far away. He is worthy of people's gratitude. "And while Muslims consider obedience the cardinal virtue, in view of man's servant nature, they speak in the same breath about trust and gratitude; the word for 'unbelief' means the same thing as 'ingratitude'" (Kung, 1986, p. 72).

Lonergan does not write on Buddhism or Hinduism. He is aware of their teachings, and he is familiar with his Jesuit brothers who are involved in dialogue with these traditions, especially the Buddhist-Christian dialogues. Here it must be conceded that conversations between Lonerganians and Hindus or Buddhists would have to begin with the understanding of what knowing is before it could proceed to any discussion of religious experience. Just as Lonergan has presented a seamless argument linking his theory of cognition with the Christian religious experience, Buddhism and Hinduism have done the same in linking how one understands to the ultimate meaning of life.

Von Stietencron (1986) reviews the three paths to salvation in Hinduism. The way of knowledge is *jnana-marga*. Atman, the self, and Brahman, the cosmic principle, are one. Knowledge's task is to reassert the unity of all things from the multiplicity that seems to be apparent. This is the path of asceticism and its principal technique is meditation. The way of action is *karma-marga*. The path of renunciation through doing sees wisdom as the highest goal, but it is approached differently from jnana-marga. Its message might be described as "fulfill your *duty in* (as) the world the *Bhagavad-Gita* would say, but don't tie yourself down *to* the world." People are asked to do what needs doing "without eager desire." People can free themselves from the world (multiplicity) by overcoming the world. The

way of divine love is *bhakti-marga*. The believer asks for bhakti from the deity so that the believer become capable of realizing bhakti. This love is close to what Christians understand by God's love. Because God has loved them first, Christians are capable of love for God and others (Kung, 1986, p. 220-221). Though bhakti-marga and karma-marga in Hinduism have some similarity to elements of Christianity, Buddhism appears to be a unique way in which to view the world.

Bechert (1986) reviews the Buddha's life and reminds readers that the Buddha asked his followers not simply to believe him, but "to test the correctness of his ideas in practice." He enumerates the Four Noble Truths: all is suffering, desire keeps one trapped in the cycles of reincarnation, extinguish all desire, and follow the Eight-Fold Path which leads to nirvana. He draws attention to the first truth as expressing the uniqueness of Buddhism. Buddha's insight is that we are all subject to continuous change. All parts of our personalities, including consciousness, are subject to this same process of continual change. "Since all these parts of the personality are subject to emergence and disappearance, it makes no sense to look for an immortal soul. The awareness of this is the most important special feature of Buddhism" (Kung, 1986, p. 295-299).

Lonergan's affirmation of consciousness as a path to truth in the human sciences and the Buddha's assertion that consciousness itself is illusion, a wrong turning in life, point to the profound differences between these traditions. Both stand firm that the followers can determine for themselves the correctness of the understanding from life experience. Perhaps it is in this common ground of personal experience that conversation can begin.

Lonergan defines method as "a normative pattern of recurrent and related operations yielding cumulative and progressive results" (1972, p. 4). By this Lonergan means that by performing the operations of experiencing, thinking, judging and deciding that are related to one another, we will successively approximate the truth as our answers more closely respond to the questions that we have been posed. Method is an art more than a science (1972, p. 3). It is learned in the lab or the seminar under the careful eye of a master. The awarding of the status of master is given by the community who understands and appreciates this area of expertize.

Lonergan is not willing to concede to science its exclusive claim to truth. He acknowledges that scientists have found an effective way to circumscribe what they know, and an effective method to show what they know. But even they acknowledge that this claim to exact knowledge can't be pushed too far. As Eddington pointed out, is the table we see before us this solid object that can be described, or is it composed of millions of small particles with space between them?

The human sciences can also claim to be true, but the affirmation is based on a different though related process. His genetic and dialectical methods both take their stands in human cognition. The different approach is necessitated by the different object. This is especially true when the object is some aspect of human behaviour. He contends that the world is basically intelligible. What we understand and affirm to be so, we can also say is true. Is it absolutely true? No, but its truth stands open to development; or, if in error in some way, the position can be reversed. The natural sciences know the same reality as Newtonian Mechanics gave way to Einstein's Theory of Relativity which yeilded place to Heisenberg's Uncertainty Principle. The truth we arrive at in natural or human science is usable in human discourse to build up the community in some fashion. It is not a monument to be gazed upon or locked away in a vault.

Lonergan does not wish to privilege a philosophy of presence. Some things that the mind knows are shared by most people, e.g. this is a ball. A child in class may want to tell a story about a ball that she played with yesterday. There is no intent to stop at the term 'ball', it simply reflects the public shared understanding we have of the word ball. Now when the term might have a wider meaning, 'education', Lonergan would suggest that an entire range of functional specialists from historians to foundation specialists be employed if we want more than a common sense understanding of this term. He would not at all be supportive of the notion that we all know what we mean by education.

Likewise he would see the encounter of people with one another or with the ideas of someone from the past as the locus of change. His method is not a technique that would put a set number of questions to another person. Insights can come from the arts as well as the sciences. In *Insight*, Lonergan adds to the four realms of meaning discussed above the realm of scholarship and the realm of art (1972, p. 272). Any realm can become

differentiated when it "develops its own (technical) language, its own distinct mode of apprehension, and its own cultural, social, or professional group speaking in that fashion and apprehending in that manner" (1972, p. 272).

What Lonergan does, however is place all these activities within the second level of consciousness -- our intention to arrive at understanding. Our statement of understanding is our affirmation about what we see to be true in this situation. It is a measured, thoughtful reflection that shows a wide scope to the research. For Lonergan there is no statement of fact, no thing, no reality until the mind judges that it is so. The more authentic the person who makes the decision, the more assured people are that the judgment is correct. Indeed in our society, the tendency to choose one's teacher, one's lawyer, or one's doctor is that you value the judgment of this person more than that person.

When we reach a decision after due consideration, we know it to be true. If we are wrong, the mind's inherent structure will lead to this position being reversed. This means that we were in error in affirming truth, but it doesn't mean that the method to arrive at truth was faulty. If we are right, but there is more to be known in this area, then the position will be developed. Depending on the circumstances we may affirm our findings in a tentative, cautious or convinced manner.

The next two chapters provide the framework and the content of the conversation on religion. Chapter three studies the writing of current authors that have a relationship to this topic. The areas reviewed include: history, Canadian culture and Canadian identity, religious studies, surveys of religiousity, Vedic notion of education, and curriculum and transcendence. Chapter four introduces my partners in conversation and their reflections on experiences both at mosque/church/temple/gurdwara and at school.

Chapter Three

Religion and Culture in Canadian Schools

If religion is to be discussed at school, there must be a way to treat the topic fairly both in terms of content as well as in terms of those who hold religious beliefs. This chapter will look at six strands that provide some background to this issue: a historical perspective, culture and multiculturalism, Canadian identity, the development of the notions of religion and faith, religious freedom, surveys of Canadian religious attitudes, the Vedic notion of education, and curriculum and transcendence. These strands will provide one context within which to consider religion and public education.

A Historical Perspective

The Christian religion has had a strong influence over political life in Canada. This influence extended to educational matters as well. "Bishops dominated French Canada from Laval to Leger. Religion ruled the issues and parties of English Canada from the Quebec Act through the hanging of Louis Riel to the programmes of 'Bible Bill' Aberhart and the Reverend Tommy Douglas" (Graham, 1990, p. 11). Graham goes on to remark how even Canada's motto comes from the Bible. The seventy-second psalm verse eight reads, "May he (God) have dominion from sea to sea, and from the river to the ends of the earth."

In Canada West in the last century, the forces for denominational schooling and the forces for nationalism were evenly matched (Moir, 1959, p. 140). If the support of the Catholic Church and the legislators with whom it had influence was required for a national cause, the price would be separate Catholic schools. This separation was not to be a dual educational system. The same program of studies would be taught in both the public and separate schools.[3]

The issue then was not a religious one but rather one of control. "The most important fact that appears in the educational history of Upper Canada is the total absence of controversy regarding the place of religion in elementary education" (p. 130). Moir continues quoting Ryerson, the Superintendent for Education in Canada West:

> The inhabitants of the Province at large, professing Christianity, and being fully represented in the Government by Members of a Responsible Council - Christianity, therefore, upon the most popular principles of Government, should be the basis of a Provincial System of Education...The Law provides against interfering with the religious scruples of each class (Roman Catholic and Protestant), in respect both to religious books and the means of establishing Separate Schools. (p. 136)

Indeed, Ryerson continued, "...[r]eligious minorities in Upper Canada whether Protestant or Roman Catholic cannot be fairly denied that relative protection or right which under the same legislature, they enjoy in Lower Canada" (p. 155). The question was not whether religion had a role in public education, rather it was assumed that Christianity was the system of beliefs underpinning the educational system. The presumption was that as society was based on Christian principles, so too would the education enterprise be based on these same principles. The model of education in Canada West was then used in the west for the North West Territories. The provision of Public and Separate schools continued when Alberta became a province with the Alberta Act of 1905, section 17, and the provisions of the Constitution Act (BNA) of 1867, section 93.

Culture and Multiculturalism

Education about religion includes education about culture. Religion is one aspect of culture, its meaning having been constructed over time either from a theophany or the insight of a charismatic leader. It is part of a people's understanding of themselves, and it is not easily separated from the totality of that people's experience. This interpretation of value can have both negative and positive aspects. On the positive side religion can be a force for improvement in living conditions, just pay scales, and justice for the poor. On the negative side religion can be so narrow as to see only one point of view, can actively disparage other religions because these religions are not part of the one, true religion, and can give religious justification for why unjust practices have to stay the way they are.

The Canadian context within which education about culture takes place has been marked by two very important pieces of federal legislation, *The Official Languages Act* 1969 and *The Canadian Multicultural Act* 1988. Unlike many other countries, Canada tries to recognize officially two languages, English and French, and many different cultures. Keith McLeod (1990) describes how Canada's policy on multiculturalism has developed over the years from the 'lifestyle' approach (song, dance, costumes, food), through the 'way of life' approach (museum displays), to a 'life chances' approach. This last approach tries to positively and constructively relate human rights and legitimate cultural expression, with problems of race relations, access to cultural participation and cultural continuity in a dynamic and changing society.

Sociologists like Jean Burnet (1987) ask for careful consideration of this policy of multiculturalism. Until the 1960's government immigration policy "was based on the principle that those who were admitted into Canadian society should be assimilable into the dominant British and French ethnic groups" (p. 65-66). Insightfully, she points out that the "policy of multiculturalism within a bilingual framework, at first intended to apply to 'other ethnic groups', has increasingly...come to apply to all ethnic groups and thus to all Canadians" (p. 68). The official protection of language for the French and English is no longer an official protection of French and English culture. Burnet doubts that any culture can be preserved when it lacks a geographically isolated area. However she does believe that ethnic identity can be preserved with some cultural patterns.

Driedger (1989) defines "ethnic identification as a positive personal attitude and attachment to a group with whom the individual believes he has a common ancestry based on shared characteristics and shared sociocultural experiences" (p. 162). In Canada, surveys generally show that the majority identify themselves as Canadian, with strong support for an ethnic designation, and little support for the hyphenated Canadian except in the Province of Quebec (p. 158). French-speaking Quebecers see themselves as members of the French *nation* (nation) within the *pays* (country) Canada. In French "nation" does not have to refer to a political entity, and has a meaning similar to "the English people". Today, those who are separatists in Quebec seek both the "nation" and the "pays".

Li (1990) defines culture as:

> ...a way of life that a group of people develops in order to adapt to a set of external or pre-existing conditions. In addition to language, religion, and social institutions such as the family, culture consists of values and orientations that are learned through socialization. (p. 8)

Li cautions that culture cannot explain as much as we might have thought. In particular he takes issue with the notion that culture "is the primary mover of human behaviour, ethnic adaption and survival" (p. 4). If one considers external forces, other possibilities emerge. Government policy in Canada has defined who is Chinese and who is of Native ancestry. Social and environmental conditions can affect the quality of life of a particular community. These external factors may have more bearing on how other Canadians perceive these groups than so-called inherent cultural traits.

> ...the idealism of the multicultural society (equality of persons, respect for differences) is hard to reconcile with the reality of inequality. On the one hand, multiculturalism encourages cultural uniqueness; yet on the other, it is precisely those minorities' alleged distinctiveness that puts them in a disadvantaged position in the labour market. (p. 12-13)

Not only does Li see culture developing in response to external conditions, but he does not see the firm link between ethnicity and culture. Cultures are dynamic and respond to the new situations that industrialization and migration bring to a people. Indeed it is hard to talk of one common culture when members of that culture have scattered to various places at various times (p. 9).

Canadian Identity

Canadian identity has been a highly amorphic subject in the final two decades of the twentieth century. Events are happening that are causing

many Canadians to reflect on what it means to be Canadian and what is distinctive about Canadian culture. At the political level Canadians are concerned with how to respond to the Government of Quebec's desire to lead that province out of confederation. However it would be simplistic to think that if this problem were solved, the issues related to identity and culture would be solved as well. If anything, the focus on Quebec allows the rest of Canada's citizens to avoid the self scrutiny that their fellow citizens in *la belle province* are being forced to make. The issues in Quebec and Canada outside Quebec are different. These differences point towards a compromise of unity in diversity if the country can wrap its collective mind around that thought.

This issue is important for schools because in a democratic society the school has a major role to play in socializing its youngest citizens and in educating them about the vision of the future, and an interpretation of the reality that is Canada today. There is no other basis for peaceful change than conversation that is informed and open to one's fellow citizens. This issue is important to this study because how individuals see themselves is a function of their families' cultural backgrounds and their experiences. But this identity receives its fullest expression in how their country confers on them the recognition that they are valued members of the society, and how they accept the responsibilities that citizenship enjoins on them.

Charles Taylor is a philosopher raised in Quebec whose mother was French Canadian and whose father was English Canadian. His analysis of how Canada has reached this situation, and how it might address its questions of identity provides the basis for this paper's further discussion of identity, religion, and multiculturalism in schools. His concept of 'deep diversity' will be explored as one way of handling identity questions.

Taylor (1994) acknowledges that Canadian identity has taken a new path. The country has twice in recent years been named by the United Nations as best country in the world in which to live. There is remarkable agreement between Quebecois and those outside of Quebec on what they cherish as good in life (p. 157). Despite this shared view on the quality of the good life, several communities in Canada are coming to loggerheads over how to maintain and advance the good life. The question has become, "What is a country for?". One group of Canadians sees the country providing equally for each citizen, while other groups, especially French-

speaking Quebecers and Aboriginal people, ask how their language and cultural goals as a people can be preserved in this atmosphere of individual rights.

Taylor begins by describing two elements of Quebec's concern. The first element is a recognition given by the other (Canada outside Quebec) that makes French-speaking Quebecers existence legitimate in the eyes of the other. It is also a card that Quebec does not want to play because it doesn't want sympathy, and it implies that the legitimacy of Quebec's aspirations is granted by another. The prevailing mood politically in Quebec is that the Quebecois will choose for themselves their own future.

However recognition freely given in any relationship brings the partners together. There is the acknowledgement that it is okay to be oneself. Aspirations are also acknowledged, both values held in common as well as different values that each might hold. There is also the sense that asking for recognition already implies that the other doesn't understand, that the other cannot or will not acknowledge the asker's position. In either case the relationship is in jeopardy. Without a sense of acceptance, a sense of belonging cannot develop.

The second element touches another sentiment, their sense of survival. Will there be French speakers in North America in the year 2100 and will they still have a French society? The Quebecois see themselves as a small island of eight million French speakers in a sea of three hundred million English speakers in the rest of Canada and the United States of America. They value this French speaking culture, and they mean to insure its survival either within one state, Canada, or the creation of another state, Quebec. On this, all French speaking Quebecers are united.

The identity questions are not the same in Canada outside of Quebec. Canada is no longer British North America, and the majority of Canadians outside Quebec are not of British ancestry. Canadians outside of Quebec are united by their speaking the English language, but few would argue that speaking English is anything more than the simplest way to communicate. A British presence is still felt in the rule of law, in how Canadians govern themselves, and in the constitutional monarchy. These items of identity are an inheritance from the past, but most Canadians would not see a close relationship to their British origins. After all Canada has repatriated its

constitution, and formulated its own Charter of Rights and Freedoms, and moved on with its own history as a country.

Canadians outside of Quebec, except for First Nations people, seem satisfied with the status given to all cultures within the multicultural umbrella. There has only been limited objections from people of British ancestry that the country is losing its British roots. Each cultural group accepts that the maintaining of language and culture is its own responsibility. This goal is met by large networks of cultural centres throughout the country. Canadian identity for Canadians outside of Quebec rests on the value they assign to their political processes, their rights as citizens, and some common ideas as to what is meant by the good life.

Taylor's search for a way to explain how different groups can have such divergent views on identity takes him back to the seventeenth century. His first point is that a citizen's sense of autonomy has grown and expanded (p. 69). This has lead to a greater expectation of self-fulfillment, whether in the workplace or the family or private life. Today's institutions and the language they use seem to reflect this growing expectation of self-realization. Some schools, for example, describe their purpose to assist children to achieve their full potential.

During a first phase, people no longer saw their human nature as something that was part of a larger cosmic order, but something which they internalized within themselves. Human life was a mixture of the necessary, survival, but also something that was more, a religious vocation or the life of the citizen involved with political affairs. This latter avenue was open to only a few people (p. 69).

A second phase begins with events such as the Romantic period which idealized the pursuit of ordinary goals that are open to everyone. This breaks the previous hierarchy of goals and fuses biological with moral goals. The rationality of this second phase criticizes the instrumental use of reason in the first phase, but is nonetheless a development from it (p. 72). Modern identity at this time can be summarized as "liberty, nature and efficacy" (p. 71). People are free to pursue their own goals. These goals are a legitimate expression of their humanity. And people have the means within themselves to accomplish these goals. All of this inspired by reason.

People, though free agents, says Taylor, are not independent. The modern citizen is the bearer of rights, and rights apply to all citizens

equally. People are owed respect by other citizens, and as citizens are free to act without arbitrary interference. They acquire a certain dignity by citizenship in the country. When citizens exercise their rights, they have the sense of contributing to the comunity. They are valuable and worthwhile members of their society. The citizen participates in the system of production, understood in a broad sense. Producers who " belong to a whole interconnected society of labour and technology" (p. 74).

> The modern subject...is far from being an independent, atomic agent. One may be so relative to the local community, but one cannot be so relative to the whole society. On the contrary, an individual is sustained, on the one hand, by the culture which elaborates and maintains the vocabulary of his or her self-understanding and, on the other, by the society in which he or she has a status commensurate with free subjectivity. (p. 74)

Today modern citizens are victims of their successes. Society's success in the growth of consumption has weakened the value attached to material gains. Many items are more luxuries than necessities. Material progress as a value wears thin. The opportunity for self-fulfillment through the family has come undone. Self-actualization itself is seen as one of the problems in building a relationship that requires sharing and compromise for its success.

As the population relocates to urban centres, the ties that bind to community appear to weaken. Where one grew up among "neighbours", one now grows up among the "other". And for all society's technological successes there is a sense in which citizens believe that society has failed. There is a quality of life that material progress and technology have not succeeded in producing. The situations that now face society are more than problems, they are human dilemmas (p. 84-85).

Taylor's third point is how citizens resolve conflict between individual and collective goals. Quoting Dworkin's essay on *Liberalism* as a model, Taylor speaks of the latter's use of procedural and substantive moral commitments to explain a liberal democracy's response to these goals. Substantive commitments refer to the ends of life. Procedural commitments

ensure that each citizen can exercise a particular right (p. 174). Because of the pluralism within society and the difficulty of choosing among goals, the role of government has come to mean the creation of a space in which individual rights can be exercised. An individual's right to freedom of religion is an example of this approach. The state is silent on the substantive commitment, which, if any, religion should one follow, while facilitating the individual right to practice a variety of religions.

The promotion of individual rights is problematic from Quebec's perspective because the collective goal to maintain the language and culture is not facilitated by such a model. If Quebec society wishes to maintain French as the language of culture and communication, there is a limit to how far and in what circumstances the province can allow individuals to opt for English, an individual right because Canada in its federal institutions is officially bilingual. Yet in Canada outside Quebec the model may hold attractions because it is a way to respond to the linguistic, religious, and cultural diversity in the rest of the country. However, the individual rights' model may also hold difficulties for Canadians outside Quebec.

Taylor points to the fact citizens need to see a value to citizenship, a value to being a citizen of that country. He defines citizens' identity with their country "...where the common form of life is seen as a supremely important good, so that its continuance and flourishing matters to the citizens for its own sake and not just instrumentally to their several individual goods or as a sum total of these individual goods" (p. 97). Identity resides in the common life that is shared by all, and exceeds what one person or the sum of all persons brings to this common life. The common life must contain a political formula that defines the participation of each member but also laws that govern individual's participation as groups in the society's institutions.

Taylor's first conclusion is that Canadians don't have, nor can they develop a single national identity (p. 100). Quebec's needs are different from those of Canadians outside of Quebec, and Canadians outside Quebec are still a ways from describing this "common life" In addition, Canada's aboriginal people are seeking a way to be Canadian that reflects their heritage. Their collective goals include self-government and an aboriginal system of justice.

Within Canada today then, two groups of citizens seek collective goals first. In Canada outside of Quebec and outside of reserves, there is a great diversity that seems content with laws that focus on individual rights, but is yet to face the question of who is a Canadian. The question is, "Can Canadians recognize and appreciate that a Canadian identity is not the same for each citizen?"

His second conclusion asks which model of liberal democracy will win out in Canada, the rights model or the participatory model. The rights model emphasizes a citizen's freedom and autonomy. The citizen can prevail even against collective decision-making. When rights conflict the courts are usually asked to adjudicate. Because power in this model is more centralized, there is less need to go out into the country to build either consensus or a political base. The United States of America is usually seen as the example of the rights model.

The participatory model has maintained its roots in local, provincial and regional politics. It is less centralized, and it tends to try to win support locally for change. There is less of a tendency to leave things to the bureaucrats at municipal, provincial, and federal levels (p. 92). Regions of Canada are still distinctive. The West continues to ask for more input into how federal decisions are made, while the Atlantic Provinces continue to press for economic development and job creation. These requests are seen as an important part of what it means to be Canadian and living in these regions.

Taylor presents two indicators to show that Canadians lean towards the participatory model over the rights model of the United States, are the voter participation rates in federal and provincial/state elections, and the expenditure of funds by various levels of government. Voter turnouts federally and provincially are significantly higher in Canada than in similar elections held at the national and state levels in the United States (p. 115). In 1981 in the United States the ratio of expenditures at the federal, state and municipal levels was 9:3:3, while the ratio for Canada substituting province for state was 9:8:3 (p. 117-118).

Decentralization of powers tends to support the participatory model. The strength of this model depends on a strong identification with the community whether local or provincial or regional. This process would provide space for on-going discussions to take place on Quebec's future in

Canada, and Canada outside Quebec's continuing efforts to develop a national identity. Quebec is asking for special status because it sees itself as the French nation in Canada. Its collective goal is to secure a present and a future for French language and culture. The same basic purpose is sought by Canada's First Nations. The provinces of English Canada following on the Charter of Rights and Freedoms, and perhaps adopting the rights model used in the United States, are in favour of decentralization of powers from the federal to provincial governments, but *all* provinces must be treated in the same manner. What is given to one province must be given to all provinces.

Taylor sees no way at the present time to accomodate these two positions. Resolution in the future will depend on whether English-speaking Canadians can embrace the participatory model of liberal democracy, and then agree that there are different ways to participate in the participatory model. This means a new understanding of diversity.

"First level diversity" acknowledges that there is "great difference of culture and background in a population that nevertheless shares the same (uniform) idea of that it means to be Canadian" (p. 182). This diversity cannot satisfy Quebec or First Nations because it reduces the survival of a culture, a nation, to a question of ethnic identity. A "deeper diversity" would acknowledge that there are "a plurality of ways" to belong to the country: the pattern of being Canadian through participation in one ethnic group within the cultural mosaic, and the pattern of belonging to a significant group, a cultural and linguistic nation, within Canada (p. 183).

He offers some support for the possibility of unity in deep diversity. Canada has traditionally been a country that has "accomodated differences" (p. 181). English speaking Canada's support for the Charter of Rights and Freedoms and the Multicultural Act is seen as a sign of recognition of some diversity, a right to maintain ethnic identity. This still begs the question of what constitutes the national identity.

The world has entered a post-national period marked by economic considerations. The Economic Union in Europe seems to allow more breathing room to regional cultures such as Catalon. Might Canada be wise to consider alternate forms of union, before it assumes that equality of treatment is the only viable form of democracy?

Finally, the issue of self-government for Canada's aboriginal peoples will still have to be addressed no matter what happens in Quebec. First Nations will want the right of self-determination whether they negotiate with Quebec as an independent country or with Quebec as one of the provinces within the Canadian federation.

Considerations for Multicultural Education

Robinson (1985) proposes that culture is composed of observable data, i.e. behaviours and products, and non-observable data, i.e. ideas. The goal is to blend the two. Behaviours can be misinterpreted, but when what is experienced through the senses is confirmed by a person of another culture, then the dynamic reality of culture comes into play. The partners in the conversation search together for common meaning, as well as an attempt to understand exactly how their interpretations of reality differ (p. 7-13).

If we accept that cultural awareness, of which religion is a part, is a goal for both majority and minority groups, then several educational principles should be kept in mind. Robinson advances four such principles. First, use a multi-modal technique. Involve all the senses, relying on verbal communication is not enough. Second, provide an integrated context for cultural learning. Show how religious experiences manifest themselves in daily living. In Hinduism, for example, avoid talk of the caste system in isolation from the broader social context. Third, cultural awareness requires cultural change. Give students the opportunity to create syntheses of the beliefs of their own culture, and use these to encourage syntheses in the second culture. Emphasize common elements of cultures before you explore areas of difference. Fourth, the cultural learning should have relevance to the lives of the students. Marriage ceremonies may not be appropriate for elementary school children, but children's roles in religious ceremonies would be. (p. 48) Cultural awareness can be created when there is a long-term plan to expose students through all their senses and by a variety of age appropriate activities to a series of recurrent and anticipated events.

Canadian society is just emerging from a time when European culture was seen as the norm and all others were evaluated in relation to it. Now Canadian citizens are becoming more aware of the variety of cultures. This awareness hopefully will change attitudes. Certainly Alberta's schools are

charged with educating for a more tolerant and understanding citizenry. Comparing a culture to a British or French model is no longer acceptable. Each culture is seen as bringing different insights about what it means to live as people. Nor can all aspects of culture be accepted at face value, for they must be compared to what we value as Canadians.

The political situation has changed. The end of the Cold War has brought about a rise in nationalism, a nationalism that is identified with one ethnic group, one language, one culture. Ignatieff (1994) distinguishes between a civic democracy that depends on the rule of law and an ethnic democracy that at its heart is inherited not chosen. A civic democracy acknowledges that people have their identities, but the nation gives them their primary sense of belonging. In an ethnic democracy the nation defines the person, who is and who is not of this nation (p. 5-6). This is a very serious concern for Canadian nationalism as we consider the Quebecois desire to be a nation, and the hopes we engender among other citizens as we pursue a bilingual and multicultural Canada.

Alberta passed *The Cultural Heritage Act* in 1984. The impact on education has been the creation of heritage language schools within the public school system. Edmonton Public School District has more than ten of these schools, some, such as Arabic, have an expressly religious purpose. Classes may be taught for up to 50% of the instructional time in the heritage language. This act also allowed for the funding to create large multicultural festivals in Edmonton and Calgary. These festivals show the public more of the "lifestyle" and "way of life" approaches than the "life chances" approach to multiculturalism.

In 1984 Alberta received the report of the *Committee on Tolerance and Understanding*. This committee was initially set up because of a teacher who was teaching that the Holocaust did not happen and that there was a worldwide Jewish conspiracy to undermine the economic system. This committee eventually produced lesson plans that were integrated into existing courses that were intended to create understanding. (Alberta Education, 1985) In addition they set up a review process for all authorized learning resources in the province. This audit would be sensitive to stereotyping whether by gender, by race, or by religion. All new materials continue to be subject to this audit. The problem remains on how to change attitudes even when the knowledge base has been improved.

The language and culture issue was ruled on on March 15, 1990. Former Chief Justice Brian Dickson of the Supreme Court of Canada in the case of Mahe v. Regina stated that the purpose of Section 23 of the Charter of Rights and Freedoms was

> to preserve and to promote the two official languages of Canada, and their respective cultures...My reference to cultures is significant: it is based on the fact that any broad guarantee of language rights, especially in the context of education, cannot be separated from a concern for the culture associated with the language...[language] is part and parcel of the identity and culture of the people speaking it.

Now the Chief Justice was not just speaking on points of law, but also on the evidence that had been brought before the court that language was essential to preserving culture.

Teachers in Canada have been presented with a wealth of official documents as well as extensive commentary on the issue of multiculturalism. Efforts to promote unity (being Canadian) in the midst of diversity (multicultural) have proven challenging to teachers. While each side of the relationship can be developed with available resources, it is more difficult to hold the two ideals together in a dynamic tension. This latter goal is imperative if teachers are to help students understand what Canada is, and how Canadians are to understand who their other/fellow Canadians are.

Religion as part of the effort at cultural understanding will require development. Already we have seen court challenges over turbans being worn by Sikh members of the RCMP, or whether an Amritsari Sikh can wear a kirpan, a ceremonial dagger, to school. Whether the issue is tradition or safety, a solid understanding of why certain practices are seen as obligatory by some Canadians is necessary for other Canadians to allow these practices to become part of Canadian society. Religion as a concept has been subject to intensive study, and some of the insights of scholars may be of help to teachers.[4]

The Notions of Religion and Faith

In *The Meaning and End of Religion*, Wilfred Cantwell Smith (1962) describes how religion is a relatively modern term. Words such as Buddhism and Hinduism have their origins in nineteenth century Europe, and not with the adherents of those religions (p. 61)[5]. The term religion has come to signify a body of propositional beliefs. These beliefs when taken as a whole express the whole of that religion. If the propositions of that religion are true, then any belief that contradicts those propositions is false.

This situation will not foster communication, and thankfully this view of religion is not supported historically. As an example, St. Augustine's *De Vera Religione* is better translated as *On True Religiousness* rather than as *On True Religion*. The emphasis is properly placed on a way of being in the world rather than an assent to a body of beliefs. Persons are engaged not only intellectually but in their entire beings. John Hick gives an excellent summary of Smith's thesis in the introduction to the latter's book:

> Neither the classical Sanskrit of the Hindu and the Mahayana Buddhist scriptures, nor the Pali of the Theravada Buddhist writings, nor ancient Eygptian, nor classical Chinese, nor the Hebrew of the Jewish Scriptures, nor the Greek of the New Testament, has a word for the modern concept of religion or religions. (Smith, 1978, p. xi)

Islam is a special case. The Qur'an does have a word for religion, 'din', and it does use the word 'Islam' to indicate the faith of believers. Sura 5:3 states, "This day I have perfected your religion for you and completed My favour to you. I have chosen Islam to be your faith." The term 'Islam' is used eight times in the Qur'an. It does not indicate a content of faith but rather the challenge of faith (p. 113). To a Muslim, Islam, the submission of faith, is a personal commitment to Allah. The term *din* in its root meaning has the sense of religiousness. However, the history of Islam caused this term to be reified sooner than in the Christian tradition. This was necessitated in the first place because Muslims had to be distinguished immediately from Christians and Jews, and then latter during the periods of political expansion, to distinguish Islam from other religious traditions.

Smith would prefer to eliminate the term "religion" completely. In its place he would substitute two terms, "the cumulative tradition" and "faith" (p. 156). The former refers to the community's lived experience through time; the latter refers to the believer's personal act of faith here and now. The two are united in each person. The former allows for all the richness of a tradition to be brought out. Islam is not a set of beliefs cast in stone, but it is the Sunnis and the Shi'is, the Arabs and the non-Arabs. The latter allows all who profess a faith to converse about that experience with one another.

If one then separates the response suggested by faith and the formal act of believing, it is possible to reply to the problem of which is the 'true' religion. Many people are ready to follow the moral directives of a religion e.g. the Ten Commandments, who are not ready to make the formal profession of faith. Many people also accept that a religion's insight is valuable to them personally who would not be ready to make a formal act of faith. For example, some people might agree that the proper relationship of people to God is one of submission. They would be willing to make a small 'i' Islam or submission of faith.

Religious Freedom

Both the World Council of Churches, New Delhi 1961 and Vatican Council II, 1963-65 affirmed that religious freedom is an inalienable right. This right brings with it the responsibility to sincerely search after the truth as it is available to each person. The Christian churches do not consider religious freedom as mainly a political freedom, but they see freedom as the necessary ingredient to a commitment of faith, to the life of the Church itself. The *Document on Religious Freedom* from Vatican II states:

> It follows that he (sic) is not to be forced to act in a manner contrary to his conscience. Nor, on the other hand, is he to be restrained from acting in accordance with his conscience, especially in matters religious.
>
> (Abbott, 1966, p. 481)

This freedom to act is seen to operate especially in educational, cultural, charitable and social organizations. The Christian churches have reinterpreted the gospel message to "...go forth and make disciples of all

nations, baptizing them..." (Matt. 28:19), as an imperative that is rooted in people's religious nature which can only be appealed to in freedom. Of lesser importance, from the Church's perspective, is its parallel with current political thought, e.g. Section 2a) of the *Canadian Charter of Rights and Freedoms* which is Freedom of Religion.

This preeminence of choosing hopefully will go some distance to settling two concerns that non-Christians have had of Christians. First, when Christians are the majority, the government must follow Christian principles, but when Christians are the minority, the government should support religious freedom. And second, historical events such as the Crusades and the Inquisition have no place in this understanding of freedom.

The same issue, religious freedom, is being discussed within the Islamic world. The Qur'an in Sura 2:256 states, "There is no compulsion in religion." As with Christians, there are two sides to the question of religious freedom; that is, whether Muslims are the majority or minority in the state. Islamic law, *shari'ah*, is based on the original sources, the Qur'an and the *hadiths*. In the majority situation, the ruler was expected to be responsible, *dhimma*, for non-Muslims in his care. History, as with Christian rulers responsible for non-Christians, has instances of both enlightened and repressive rule. In the minority situation, Muslims have experienced discrimination even in small matters, e.g. the wearing of the *chador* or head covering by women. There are several forces at work here. On the one hand, there is a move towards greater Islamization in states with a significant portion of the population who are Muslim. On the other hand, there are Muslim communities in North America who are content to live under the current political system provided their religious beliefs are respected. The difficulty seems to be in considering both sides simultaneously. An *ijtihad*, independent reasoning about the shari'ah, might be a way to rethink the directives concerning religious freedom in the Qur'an. However in orthodox Islam the "gate of ijtihad" has been closed for several centuries. There are discussions taking place at the present time in the Muslim world on whether the "gate of ijtihad" can be reopened. (Yung, 1991, p. 20)

This issue is not as pressing for eastern religions. Belief in Hinduism and Buddhism is a way of being and acting in the world. Codifying their

beliefs in a propositional manner has not been important. The Buddhist Thich (1995) warns that faith in an idea is risky (p. 178). The idea or the notion may change, and if our faith is in the idea, then one's faith may be shaken when the idea is challenged as is the case in "God the Mother" discussions in the Christian religion. His suggestion is to practice mindfulness at all times. To live in the now, but also to live in the beyond which is also now. As the practice of mindfulness deepens, people become more understanding. As they become more understanding, love and compassion grow which in turn deepens understanding (p. 180). It is in this deepened sense of understanding that a real dialogue about religion can take place.

All religions agree that trying to organize God, truth, the meaning of life, or our purpose here into logical propositions is not of the first importance. What is important is that we share with one another our insights into life. This is not a philosophical argument to be won but the quality of our lives to be improved. The conversation that requires dialectic first requires a conversation that inspires trust. The world religions have made the teacher's work easier by themselves helping to clear away contentious philosophical arguments and untenable historical activities. The 'true' religion is that set of beliefs that people consciously and freely choose to guide their lives. As a wise person said, "If you perceive them as bad and evil then you can do unspeakable things to them. However, if you perceive them as good and holy then you are obliged to enter into that goodness and holiness which you yourself seek."

Surveys of Canadian Religious Attitudes

Bibby and Posterski (1992) using information from the Project Teen Canada surveys of 1984, 1988 and 1992 as well as the Project Can90 adult survey offer some insights about Canadian attitudes towards religion. Weekly church attendance is down for young people to 16%, and for adults to 19% (p. 52). However, the number believing that God exists remains high with teens at 81% and adults at 83%. Teens are interested in the supernatural if not in organized religion, e.g. some people have psychic powers, 69%, supernatural forces exist, 66%, life after death, 64%, evil forces exist, 64%. This interest is sporadic rather than constant with only 25% of teens saying that spirituality is "very important" to them. The

number of people who report that they have experienced God remains high, teens 34% and adults 46% (p. 55). On other topics related to this paper, support among teens for the mosaic model for Canada drops from 74% to 59% over the eight years between the '84 and '92 surveys. The support among non-whites is 70%. The support from adults in the '90 survey is 54%. There is a large difference of opinion between young people and adults on the issue "racial discrimination is very serious". Using the same surveys, young people's concern goes up from 22% to 59% in eight years, while adult's concern is at 16% (p. 104). Finally, the survey indicates how important friendship, freedom and being loved are to all Canadians. The percentages for teens and adults from the '92 and '90 surveys are: friendship 84%/77%, freedom 86%/85% and being loved 80%/81% (p. 15).

In their discussion of these issues, the authors remark that "young people do not hold God grudges like their parents." Teens are not anti-religious, but rather see religion as irrelevant. Going to a live concert with a friend is as close to heaven on earth as young people can get (p. 261). Young people concede the role of religions or religious denominations in the game of life; teens just don't see them as real competitors with any chance of winning over minds and hearts (p. 271).

The authors, especially Posterski, still see a value to religion. Their remarks are directed towards the churches. First, there is greater value durability. By this Posterski means that a greater percentage of church attenders than non-attenders believe that honesty, forgiveness, and generosity are very important (p. 248). He is concerned that the high percentage (65%) of young people who believe that right-wrong is a matter of personal opinion will tolerate any action from others quietly. He sees religion as giving a formal and structured way for young people to evaluate actions and to reduce the risk of moral aimlessness. By using consistent criteria and standards for decision making, the dangers of individualism, and selfism might be avoided. Religion can provide guidance between the poles of absolute truth exists and everything is personal opinion.

Young people are looking for adults who are warm, caring, and respectful both in education and religion. They are looking for a relationship out of which grows mutual respect, before they are ready to consider programs or ideas. Once the relationship is established a variety of ideas can be explored including religion and the supernatural. The

relationship cannot be a new way to preach at teens, but it must be a way to enter into conversation on a issue that is important to both partners.

The Modern Challenge to Individual Religious Belief

One of the consequences of modernity is the variety of choices facing people. Peter Berger (1980), in his book *The Heretical Imperative*, foresees the coming contestation of religions. Modernity has lead to a plurality of institutions and world views. The modern conscience is not limited to one traditional way in which things might be done, but is aware of a multiplicity of approaches that might be followed.

Heresy in its radical form means "to choose". Where in times past a heretic was someone who chose to be different from the social group, now the social milieu, which is itself pluralistic, is forcing people to choose, hence, the heretical imperative.

Through the process of secularization, "...religion loses its hold on the level both of institutions and of human consciousness" (p. 24). Traditions that held sway over people's lives are now subject to re-examination. People themselves have not participated in the religious experiences that gave rise to the traditions of their forefathers. The technology of communication makes people aware that there are a variety of responses to the question of 'How do I know that a past religious experience was authentic?' or 'How can I have an authentic religious experience?'.

Berger, using Iran as an approximate geographical dividing line, calls the religions of the area west of that line 'confrontation with the divine' and the religions east of that line "interiority of the divine". The religions of the western area are monotheistic, revealed, eruptions in history, while the religions of the eastern area look for the divine within the human. The Eastern religions do not see God separate from people nor Creator separate from creation. The Hindu Vedanta principle of non-duality, *advaita*, argues against any fundamental difference between a subject and an object at a deeper level than that envisaged by Western metaphysics. Not only is the knower identified with the known, but also the individual soul, *atman*, is identified with the supreme spirit, *brahman*. The expression of this belief is captured by the saying, *tat tvam asi*, that thou art.

Berger does not see these approaches to religion as exclusive. There can be elements of confrontation in interiority, and there can be elements of

interiority in confrontation. His case for the latter is developed more fully than his case for the former. Mysticism and the contemplative spirit have been essential parts of the path to interiority in the East. Yet the mystical tradition has been well documented in the West. Rudolph Otto (1932) in his book *Mysticism East and West* outlines the parallels between the mystics, Meister Eckhart in the West and Shankara in the East. They lived over 300 years apart, and there is no evidence that the latter influenced the former. However the manner in which they describe the mystical experience is remarkably similar. As an example of elements of confrontation being present in interiority, the case of the Hindu, Ramanuja, is offered. Ramanuja believed that the highest form of union with the divine was not absorption but personal adoration.

Berger sees three approaches that people are taking to converse about religion and how they might understand confrontation and interiority. These are primarily within the Christian tradition. The first, a deductive approach, is a flight from conversation. This approach is largely seen in revealed religions. The originary religious experience is re-affirmed. The revealed writings are seen as God's word, and they are not for people to interpret but to obey. The proof that God's blessing is on this way may be special revelations of a closeness to God, contentment in one's life situation or manifestations of God's spirit, e.g. speaking in tongues.

The second, a reductive approach, would explain the religious experience through the use of science. Work in the nineteenth century that looked at de-mythologizing the scripture using a hermeneutic method to explain the sacred text, or seeking a parable's *Sitz im Leben*, begged the question "Won't all scripture eventually be explainable?". If this is so, then eventually won't modern science explain the psychology of the religious experience. The first approach is a reaction to this second approach. Against this trend to explain or to simplify, the deductivists in a form of neo-orthodoxy insist on the uniqueness of the first original experience. This they do by opening the possibility that present-day believers can recapture that first experience. For many Christian denominations this experience today of that first experience has become normative for membership in that denomination.

The third way is an inductive approach. This approach tries to keep the sacredness of the religious experience whether personal or as recorded

in one's sacred text, and at the same time allow the sciences to assist with understanding. Each tradition is viewed as true. If one is to consider religious experience within a world context, it would be presumptuous to prejudge other experiences especially when they are so well-documented. As the parties enter into conversation, they do so believing that they each have something to gain from the other. They concede that the other may have truths that have either been concealed from themselves or else been misunderstood by themselves.

Here we are at the edge of religious discussions today. For some, the originary religious experience is so complete that the revelation of all truth has been made, and further conversations are difficult if not impossible. For others, the goodness they see in people of belief and non-belief, is sufficient reason to open religious conversations. In addition there are significant numbers of adults and students for whom religion is not a significant issue. The difficulty for a teacher who ventures into this area is to teach about religion while being sensitive to these positions. It would seem that those who have firm and fixed ideas will see this teaching about religion as weakening the influence of parents. For those who welcome the conversation, the discussion of religion may be seen as beneficial, but because the school is precluded from entering into a variety of religious experiences, the benefit is limited. And with those who see religion as irrelevant, the teacher will have to avoid any hint of proselytizing, and contend with motivating possibly uninterested students.

The Teacher-Student Relationship in Hinduism

Curriculum is based on one's concept of education and the educated person who is its beneficiary. The following example is instructive both of the question of life after death and the idea of education in the Vedantic tradition within Hinduism. In the *Katha Upanisad*, Naciketa, a moral and thoughtful young man who seeks truth, goes to the house of Yama, the god of death. (Ranganathananda, 1968) Here he is made to wait for three days without food or drink as Yama is away. Yama offers Naciketa three wishes by way of recompense for his inhospitable behaviour. Naciketa, a caring son, asks first for peace of mind for his father who was worried about his son's departure to death's door. Next Naciketa asks for a look at heaven, and asks for instruction about the 'fire sacrifice'. This Yama willingly gives

to his young guest, and he makes him the additional gift of naming the ceremony after Naciketa. This ceremony was seen in the Vedic religion as a way to overcome the endless cycle of rebirth, and at the same time receive a measure of peace before one's own death. This story has parallels in the older *Rg-Veda* tradition as well as in the *Taittiriya Brahmana*. The difference between the latter and the *Katha Upanisad* is in the response to the third wish. In the *Brahmana*, the response was to reiterate the performance of this sacrice. The *Katha Upanisad* shows the development of thinking and living on the subject of death. Now Naciketa frames his third wish:

> When a man dies there is this doubt; some say that
> he exists; some (others) say that he does not exist.
> This I should like to know being taught by you.
> Of the boons, this is my third boon.
>
> Katha Upanisad, I, 20

Naciketa has come to one who is knowledgeable in the area into which he wishes to inquire. The question is serious because it is important to the student, Naciketa, and because it touches on the mystery of life. Naciketa's third wish is to know what Yama knows about death. Yama, who represents the Vedantic tradition that has already moved beyond the idea of a heaven, is not in a hurry to share his insights with Naciketa. Yama needs to be convinced not just of Naciketa's sincerity but also of his suitability and commitment to this task. Yama needs to know that this question is not just curiosity, no matter how well intentioned, but a willingness to embark on a path that will lead to truth which paradoxically will cost Naciketa everything and yet nothing. It will cost all the conventional ways that people believe usually lead to happiness, and yet the teaching is given freely, and will cost nothing. The answer will not be found out there, but within Naciketa himself. After trying to dissuade Naciketa with offers of riches, powers and other earthly pleasures, Yama finally gives in believing that he has a student worthy of this teaching.

This Upanisad holds fast to a highly personalized education that can never be separated from the answers to people's questions of ultimate concern. The word *upanisad* means "education received by a student sitting

close to his teacher" (Ranganathananda, 1968, p. 266). The teacher and the student give full play to their personalities. The teacher has faith that the student can learn, and the student has faith that the teacher can convey what needs to be learned. But the goal is not learning *per se* but realizing in the person of the student, the reality that the person of the teacher is living. This living is the realization that the body and the world exterior to the senses are illusion. They have an attractiveness of their own, and there is value to the knowledge gained, but only when this knowledge leads to an understanding of the inner person, one's true self, *paravidya*. If this doesn't happen, then the enterprise, well begun, becomes a trap of ignorance, *aparavidya*.

Education, perhaps more properly spiritual education, is the knowledge of the soul and God. This knowledge is a science which can be taught. The curriculum is one's own consciousness which can be analyzed. When this process takes place, two momentous realizations occur. First, the student is led to see that the world is not dual, me-God, this-that, here-there, then-now, and second, at the pinnacle of realization beyond a personal God, there is an impersonal God that is identical with one's self. Not only is my self identical with *Atman*, but *Atman* and *Brahman* are also one.

Now Brahman is the soul of the universe, out of whom the universe was created. Not as something external to himself, but rather what was created when Brahman was conscious of himself. This self-expression finds its highest spiritual form in material existence in people. Because people are self-conscious, they can realize their true being, like that of Brahman, is spiritual. When they discover this soul which is called Atman in themselves then they make the return journey to be one with that which initiated the journey. This soul, Atman, is then that, Brahman.

When people experience themselves as Atman, they are ready to let go of their egoity. The self is neither an ego, nor is it any individualized particular being. It is part of the one. This self has seen through the illusion of ego. When people regard themselves through the lens of the 'I', they will always be disappointed. The 'I' strives, contends, sorrows and rejoices, but does not find peace. Peace is possible when the lens changes from the 'I' to Brahman. When this new lens is used, the self is revealed, and when the self is revealed, the non-dual reality of life is revealed.

Education is a profoundly ethical undertaking. The teacher asserts by his/her willingness to teach that he/she is enlightened. The student affirms that he/she is ready to follow whatever regime is necessary in order to realize his true self. They agree to establish a bond that begins in the student-teacher relationship, but culminates in the realization that they are one in Brahman. Though there is a mutual fondness of teacher and student, they both also believe that they are called to live on another level of existence where they live as one, and that life is the life of Brahman. Ideal students are the ones who, using their senses and reason, explore the without of people and the things around them, using their "logical reason", and at the same time, they are open to exploring the within of people using their "philosophic reason".[6]

A Curriculum of Transcendence and Spirituality in the School

A small but influential group of writers have tried to express what role the spiritual domain might have in public education. As representatives of this group, the views of Philip Phenix, James B. Macdonald, and Dwayne Huebner will be presented.

Philip Phenix

In *Transcendence and the Curriculum*, Phenix (1974) presents an essay on the "philosophical theology of education" (p. 132). His approach is "phenomenological and experiential" (p. 117). Though he admits that he is a person of faith, he proposes to consider "universal or universalizable experiences ... which (are) open to the scrutiny of natural reason" (p. 118).

The most characteristic aspect of religious experience is the experience of trancendence. Phenix deliberately avoids 'transcendent' here. He believes that "the being of transcendence embraces and unites what are called objectivity and subjectivity" (p. 118). Transcendence "refers to the experience of limitless going beyond any given state or realization of being. It is an inherent property of conscious being to be aware that every concrete entity is experienced within a context of wider relationships and possibilities" (p. 118). Terms which provide a framework within which religious experience can be spoken about are: infinitude, spirit, and idealization.

Now the experience is always more than what can be said about the experience. Infinitude "expresses the never-finished enlargemnet of contexts" (p. 119). The finite stems transcendence in order to maintain rational control. Spirit responds to the 'more' people seek in life. It is more associated with "the yearning impulses of feeling and the innovative projects of will than in the settled conclusions of the intellect" (p. 119). Idealization sees every actuality within the context of ideal possibility. "This vision of continuous, progressive reconstruction of experience is a nontheological interpretation of the fundamental religious concept of transcendence" (p. 119).

Transcendence, this limitless going beyond, has three principal dimensions: temporal, extensive, and qualitative. Each of these has a secular as well as a theological aspect which gives rise to general dispositions that form the basis of a transcendence ordered curriculum. First, the temporal dimension moves between two poles -- creation and destiny. Each moment in time is related to each moment that has gone before and each moment that is to come. The religious symbol to describe this dimension is the immortality of the soul. Hope and creativity are the general dispositions underlying this model. Consciousness according to the existentialists is a constant projection into the future. Hope can overcome substantial deficiencies in one's abilities or opportunities.

Creativity challenges educators who simply pass on what they've learned. In a religious sense, if they are aware of what they are doing, "they are ministers of sin" (p. 124). In a secular sense, they flee transcendence and devalue the quality of education that they could otherwise have offered their students. Creativity moves between immanence and transcendence. "The educator thus fosters creativity when he (sic) loves and respects the traditional learning, conceived as immanence, to be transformed and rejuvenated in the service of transcendence" (p. 124).

Second, extension sees reality as a "single interconnected whole" (p. 120). It has affinity with the idealist's position that nothing exists in isolation but always in relation to other entities. In theology this position sees all things related to the "ground of being" (p. 121), and is part of monotheism. Awareness is the disposition associated with extension. It is characterized by a positive attitude towards all other beings. There is an openness outwards as well as to the future. Alienation results when one

refuses this aspect of transcendence. One turns in on oneself and isolates oneself from others.

The teacher tries to mediate the world to the student. This is done in a subject to subject manner placing primacy not on what is to be conveyed but rather the relationship within which this content is conveyed. This openness to the "more" benefits teachers in their personal lives, but also in their professional lives by making them more aware of what young people bring to new and old situations.

Third, there is a qualitative aspect to transcendence which refers to people's "limitless possibility of going beyond in degrees of excellence" (p. 121). The religious notion is the holiness of God, and it reflects the "perenial protest of the prophetic conscience against the absolutizing of limited goods" (p. 122). The general dispositions which flow from this qualitative aspect are faith and doubt. Teachers who faithfully doubt are firmly rooted in the human condition. They neither seek to protect themselves from what is perplexing or uncertain, nor do they seek to avoid the encounter with the disturbing in their classrooms. They provide their students with an example of commitment that avoids the extremes of scepticism and indifference. Phenix sees the sense of wonder as the basis of human learning. Learning may be thought of as a "response to the lure of transcendence" that is "rooted in the spiritual act of projecting ideal possibilities" (p. 127).

Phenix concludes his essay with what an acknowledgement of transcendence means for the curriculum, and how transcendence might be fostered within the curriculum. A curriculum of transcendence celebrates "the moments of singular awareness and of inner illumination when each person comes into the consciousness of his inimitable personal being" (p. 128).

Wholeness, inquiry, and dialogue are three guiding norms for transcendence in the curriculum. The curriculum is seen largely as the disciplines. Wholeness refers to the breadth and the depth of study. Studies are both multidisciplinary as well as interdisciplinary. All of human experience stands open. This openness cannot be limited by some type of technical or instrumental rationale. All domains of human experience are to be studied -- theoretical, practical, affective. The key is to study these disciplines with a view to allowing the full play of transcendence.

A transcendent perspective in inquiry would be opposed to a curriculum that presupposes a fixed content of knowledge or a predetermined set of skills that a learner is to acquire. Inquiry is based on faith that reality is intelligible and that life can be lived fully avoiding either total scepticism or total dogmatism.

A teacher who wishes to promote transcendence should try to structure educational activities with a "maximum provision for dialogic activity" (p. 131). In the exchanges of teacher and student, each person tries to make their perceptions intelligible to the other. Dialogue leads to further insights which can be mutually enriching,

How is transcendence to be cultivated in schools? In one sense it cannot be. People already participate in transcendence by being alive. However, in more limited senses, teachers can show by their example that they live their lives governed by attitudes that reflect the role of transcendence. When in doubt themselves they can turn to others of like spirit for support and encouragement. And finally, teachers can continue to work on the conceptual tools that help describe and interpret this fundamental experience of transcendence.

James B. Macdonald

The source for this material is a collection of James B. Macdonld's essays, entitled *Theory as a Prayerful Act*, edited by his son Bradley (1995) with a forward by William Pinar. Macdonald described his work "as an attempt to combine my own personal growth with a meaningful social concern that has some grounding in the real world of broader concerns" (quoted by Pinar in Macdonald, p. 2). Macdonald identified four stages in the development of his thought. From scientism, which excluded too many things, for example, affectivity, to a person-centered humanism. From there he explored a sociopolitical humanism, and fourthly the stage of transcendentalism "with its significant secular and religious implications and its need for cultural revolution" (Pinar in Macdonald, p. 9).

In *A Transcendental Developmental Ideology of Education* (1974, 1995) Macdonald considered how a person learns about and adopts values for their lives. In *Theory, Practice and the Hermeneutic Circle* (1981, 1995) he explored hermeneutics as a grounding for all the methods by which people come to understand themselves and the world around them.

In *Transcendental Developmental Ideology of Education*, Macdonald anticipates the use of hermeneutics which he didn't pursue at that time because he was not sufficiently conversant with this notion (p. 79). Instead he presented a model of a transcendental development ideology which contains a dual dialectic. One part of the dialectic exists within the knower, between tacit knowledge and explicit knowledge, and the second dialectic, between the individual and his environment.

Human activity involves "the reflective transaction of human consciousness in situational contexts", and the self which reflects on pre- and unconscious data and values as the ways in which to uncover the good in an action (p. 79). This process of valuing includes both a technological as well as an aesthetic rationality. Neither the outer experience (environment) nor the inner experience (self) is the basis for human activity. If the outer experience were predominant, than the events of history would determine action. If the self were the source of action, then the person would be projecting ideals into an environment whose historical period would be irrelevant. The decision of what is the rational, the practical is mediated by the aesthetical, what is good, what is of value.

He is reacting to other models of value transmission that he finds wanting: the romantic, where the subject projects values out onto the object, the cultural, where all values are learned from one's knowledge of outer reality, the developmental, where "ethical universals (are) derived philosophically to serve as developmental means and ends", and the radical, where an analysis of interests, including power and class, leads to a critique of one's social reality (p. 71). The first two models he describes as moving in one direction, either from the side of the subject (romantic) or the side of the object (cultural). The latter two models do involve a transaction between subject and object, but they do not involve the dialectic within the subject. It is in this dialectic, within the self, that Macdonald locates that centre which causes subjects to transcend themselves.

From Jung he borrows the sense of wholeness, the supreme value that acts as an integrator for the self. This psychology of individuation sees the person as self-regulating when there is a balance between inner and outer realities. In William James he sees a psychologist with a broad interest in "all the phenomena of human personal experience, and an aversion to closed or absolute meaning." James uses the notion of "overbelief" to describe

how a person's "critical acceptance of human experiences" is made from within the context of their "understanding of humanness" (p. 83).

"Thus, knowledge is not simply things and the relationships that are real in the outside world and waiting to be discovered, but it is also a process of personalizing the outer world through the inner potential of the human being as it interacts with outer reality." The truth statements of a transcendendal knowledge are "grounded in the concept of personal knowledge" (p. 83).

To facilitate this transcendental developmental ideology, Macdonald suggests that the aim of education should be centering. Centring can be, but is not necessarily, connected to religion. Centring is a process "to find our inner being or to complete one's awareness of wholeness and meaning as a person." This process takes place in a person's own culture within an ongoing "social praxis" (p. 87).

Centring involves the completion both of creation and the person. "Centering is the fundamental process of human *being* that makes sense out of our perceptions and cognition of reality" (p. 88, italics in the original). A curriculum that fosters centering would avoid a rationalistic view of courses where goals are specified and objectives met. These courses need to allow room for play -- a play that perhaps looks at a problem or an issue, that encourages divergent thinking, that doesn't try to bring closure too quickly. Another technique that might be used is visualization. If this notion of equality was working as it should, what would the classroom or the school look like?

The relationship between teacher and student shifts. Centring is a process that is as important to the teacher as it is to the student. The teacher's stance towards the student moves from judgmental to sharing a common bond. This elicits a willingness to stand as centre to centre with one's students.

Explicit content may deflect this search because it objectifies knowledge, separates it from the self. This doesn't have to happen, but its prevention requires a conscious effort to see the value of this knowledge in terms of how the self centers itself in the world. Implicit knowledge like poetry tries to integrate the infinite into some finite expression. It creates a space for dialogue that is not predetermined as to end, and open to the experiences of all the partners in the dialogue.

The teacher in this process is engaged in the "art of living". "The task of both student and teacher is the development of their own centring through contact with culture and society, bringing as much of their whole selves as they can, to bear upon the process." There are no preset techniques. Both must let go and have trust in themselves and their culture that this process is possible (p. 96).

In *Theory, Practice and the Hermeneutic Circle* Macdonald returns to the notion of hermeneutics which he had eschewed seven years earlier. The hermeneutic quest is the search for understanding. There are three ways to arrive at understanding. First, the rational-scientific attempts to confine reality into testable hypotheses and realizable goals. The feelings it generates in a person are fear and anxiety that the person cannot meet these goals. Because of the way this method structures reality, there is the political problem of who designates which objectives are to be pursued. Second, the emancipatory is based on such approaches as critical theory. Interests are analysed, and action in the world is planned to free people from tyranny and to liberate subjects. But these methods do not contain all the experiences of life. Third, the aesthetic reflects what is important, what is of value to the person. It points to understanding of the human situation when no clear objectives can be named, or when the social situation is enslaving and a decision must be made on what basis this particular approach will be liberating.

Circumstances may require all three methods to properly understand. The subject who seeks to understand needs to reflect on the feelings that this situation engenders as well as the decisions about reality that have previously been made. Environmental issues are composed of the present situation -- logging in your community, the goals of economics and environmental protection set out by the logging company, the political interests being served by the governmental agencies that let this contract, and the person's background in logging and their stand on this particular form of logging. Many other factors relate to other people. The stand that a person eventually takes will be composed of strong emotion because this issue is important to them, and of solid arguments for and against this project.

Macdonald next turns his attention to the question of theory and practice. Both these terms are abstract. Theory is abstracted from reality

because it provides an explanation from which to view reality. Practice is directed towards the concrete but it too is abstract in that the type of practical action is not pre-ordained. Theory and practice then are "not only integrated through action and reflection, but are part of a larger interpretive endeavor which includes intention and direction towards the recovery of meaning and the development of understanding" (p. 176).

To describe the work of hermeneutics, Macdonald uses Ricouer's notions of restoration of meaning and reduction of illusion and relates these to Gadamer's notions of not understanding and misunderstanding respectively. Ricoeur sees the reduction of illusion as a necessary step that aids understanding. But this reduction of illusion in a situation does not tell a person what the meaning of this situation is. Gadamer agrees with Ricoeur that the problem "is not so much that we misunderstand but that we do not understand...the intention of hermeneutics is to reinterpret the situation, and the boundaries or horizons of the interpreter are a critical part of this process of understanding" (p. 177). In some ways practice has been given precedence over theory. There is the feeling that the vindication of theory is in the effectiveness of a practice. There is also the idea in science that an experiment (practice) confirms a hypothesis (theory). However Macdonald sees theory and practice entering into the hermeneutic circle where the "dialectic of theory-practice must itself be viewed in terms of what it reveals that creates new meaning for us through our interpretation." The test then of good theory into practice is not that it works, "but that in the engagement of theory and practice we are emancipated from previous misunderstandings and are then freed to reinterpret situations and reach greater understandings" (p. 178).

All three methodologies show elements of the theory-practice dialectic in their ways to understanding: the scientific in hypothesis-testing, the critical in a theory which is self-reflective that sees its practice in activities which free people from domination, and the poetic which rather than theory per se reflects on the self before the self engages in activity.

All three methods are used to create understanding and expand knowledge. "But what of hermeneutics per se? It is my opinion that the hermeneutic circle of understanding lies within each of the epistemologies and also transcends each method in the form of an ontological platform" (p. 180).

Last, Macdonald addresses the question of curriculum theory and curriculum practice. Curriculum theory is a form of hermeneutic theory because it "is an ever renewing attempt to interpret curricular reality and to develop greater understanding." Curriculum theory does not obtain its meaning from curriculum practice. Theory is the means "*through*" which people come to a better understanding of their reality. The process is very personal. "The act of theorizing is an act of faith, a religious act. *Curriculum theorizing is a prayerful act.*" Following William James, Macdonald asserts that this act of faith, belief, "necessitates an act of the moral will" (p. 181). When he asks himself the rhetorical question of why non-scientific curriculum theory is a mystery to most educators, he responds, "it is a mystery because it deals with *the* mystery" (p. 182, italics in the original).

Curriculum theory is not "essentially instrumental" but rather "expressive". Borrowing from van Manen, "theorizing contributes to one's resourcefulness by directing the orienting questions towards the source itself; the source that gives life or spirit to (inspire) our pedagogic life." Macdonald concludes, "(t)he focus of curriculum is a microcosm of the universe. Blake's grain of sand; to which we bring ourselves, our consciousness, and our cultural reality. We are in effect expressing this in a total context" (p. 182-183).

Dwayne Huebner

Huebner's teaching career has spanned thirty-five years from the late fifties to the mid-1990s. His interests have taken him from physical science and engineering to an immersion in the critical social and behavioral sciences, and in the last fifteen years to religion and spirituality.

In the first part of his career, he was concerned with language's tendency to serve technological ends. Language both opened the discussion of what children should learn, but also narrowed the discussion by giving preeminence to such words as learning and purpose or goals. The discussion of goals reflects a means-end view of education, an education dominated by the technological-rational interests of society.

Word control is thought control. Children depend on their teachers to guide them to the best that society has to offer. If the conversation is dominated by ends-goals-outcomes, the tendancy is to try to fit what one is

experiencing into these categories *unless* the teacher is free within themselves to explore other means of expression, and the teacher is prepared to introduce children to this journey. For these reasons, Huebner favours the aesthetic and ethical models of *curricular language disclosure*.[7]

The aesthetic model values spontaneity, wholeness, a sense of balance and harmony. On the one side, its reason to be is to provide support and comfort in a world torn by chaos and, on the other side, it encourages experiences that show the beauty of people and this world. It lives in the tension of what cannot be confined or measured.

The ethical model promotes the education process as an encounter between human beings. The meeting is as subject to subject. A decision is made to live in the space together and to discover meaning together. This space is profoundly interpersonal. There is a commitment of one to the other to journey together, to be open to mystery together, to forgive one another when necessary, and to accept response-ability. The sense of this latter concept is to accept responsibility for the children in the teacher's care, and the commitment to continuing conversation, to a permanent effort to respond to the needs of the students in the teacher's care.

Plantinga (1985) summarizes Huebner's sense of the teacher's educational responsibility to the child in this manner. "Ultimately his notion of (educational) responsibility is based on a notion of spiritual transcendence which is the sine qua non of humanity" (p. 138, emphasis in original). Educating and living become synonomous. No matter how skills oriented the curriculum becomes, children must be taught so that the openness to what is other remains. Mystery and awe are to be fostered.

Huebner (1995) returns to the notions of education and spirituality. He asks if education can be re-imagined. Image here is synonomous to "the view of a landscape" (p. 16). Do those involved in education see this world as mystery or do they see the world as puzzles, all of which are solvable? Is the educational system open or is it closed? He uses the language of Christianity to describe the "moreness" that he sees in life, but he acknowledges that other world views may prefer different language. The point is to allow this formation and use of language to engage the mystery, and the teacher's response-ability not to cut the student off from these sources of description.

It is the "moreness" that can be identified with the spirit, the spiritual.

> Spirit is that which transcends the known, the expected, even the ego and the self. It is the source of hope. It is manifested through love and the waiting expectation that accompanies love. It overcomes us, as judgment, in our doubts, and in the uncomfortable looks of those with whom we disagree, particularly those with whom we disagree religiously. (p. 16)

When one dwells "faithfully" in this world, open and moved by the spirit, how might the images in education change? Indeed how might the dimensions of education -- goals, political and social structures, content, teaching and evaluation -- be viewed differently? Specifically, how would a spiritual view change one's stance on these issues, or challenge a teacher's personal or professional stance?

Purpose of Education

Huebner continues to be pushed by the idea (spirit) to proclaim that schools shouldn't get in the way of the journey of the self, whose ultimate meaning is in transcendence, but should actively realign their procedures to see that this transcendent dimension can shine through. The journey of the self is not something Huebner promotes, but rather something by which he has been captured. Further, "We may define soul...as the spiritual form of the self" (p. 18). The goal of education is to lead a child to see and experience that this is the only journey, the only goal, that matters.

Social and Political Structures

Though he sees some hope in the notions of a liberal education or education for self-actualization, he fears that if these approaches are not linked to a religious claim they can again become part of the social or political structure of domination. Domination is the antithesis of the Christian myth of redemptive love. The domination that society sees now is the "myth of redemptive violence" (p. 21). Peace is maintained in an atmosphere of violence. Violence is often portrayed in the media as the means to right wrongs, settle scores, vindicate the just.

These opposed myths are good examples of the images that Huebner would like schools to address. The myth of violence through a critique of the image and the message, and the myth of redemption through allowing space for the image of this message of love to develop.

The Content of Education

Curriculum content for Huebner includes, "(t)he religious journey, the process of being educated, (that) is always a consequence of encountering something that is strange and different" (p. 22). From the time of infancy the child is constantly introduced to "the other". Infants perceive their hands as other than themselves. Young people see friends as other than themselves. Throughout their lives people are called into relation with "this other" or to see the self as other.

Education brings students into contact with nature or with other people either personally or through the creations that these people have authored. These encounters offer students new insights about life. "By being different they bring my particular self under criticism. What I am, I do not have to be. What they are, I could be" (p. 24).

The conversations that these encounters offer provide students with the opportunity to discover the neighbour in the stranger, and perhaps a person with whom one can now journey. "I have others to listen me into consciousness of self and the world" (p. 24). And by speaking with the others, students can describe life both in scientific and poetic ways that guards transcendence and keeps life open to mystery.

Once the new images have been created, then the student needs to be encouraged to play with them, to try them on, to see if they fit. If the content of the curriculum is always presented as something to be learned, to be dominated, then the other can only be presented as something that students are called to subdue. If schools teach this myth of domination, then children will have no other images or strategies with which to interpret their experiences in this world.

Teaching

Teaching is more than the transmission of a set of skills. If teachers buy into this idea they are perpetuating and giving power to the myth that all tasks are goal and skill oriented. Teachers who have this understanding of

education cannot awaken their students to the spiritual dimensions of life. "Teaching needs to be grounded in a life. It is not a way of making a living, but a way of making a life" (p. 27).

Teaching is a vocation, a call. Teachers fulfill their being by helping students give birth to their being. "The life that is teaching is inherently a conflicted way of living" (p. 27). The teacher is pulled by the student, by the content to be taught and by the institution of the school. The student needs love, the content must be presented truthfully. The school should see that conflicting interests are handled justly, and that powerful interests are not allowed to dominate.

Huebner presents a poetic description of the spiritual teacher, and the teacher who has lost hope, or found teaching demands too much. (Appendix A) The teacher's love encompasses care, guidance, support and true knowledge. This knowledge conveyed by the curriculum is part of the creativity of this world. Where it celebrates and promotes life, it is to be fostered and nurtured. Where it has become lifeless, it must be rooted out. He uses science as an example. Theories and technologies are not sufficient for students. They need to encounter the life that gave rise to these results: methods, proceedures and support communities. What was happening to the scientist and their friends that made this such a worthwhile question to study? Finally the work of justice, besides adjudicating between conflicting interests, requires that teachers build alliances and coalitions. Groups of teachers will be more sensitive to areas of pain and unfairness, and together they can work for more just structures and procedures.

Evaluation

When education is viewed as domination, the powerful evaluate the weakest members politically -- students and teachers. Serious questions about the basic organization or direction for education are avoided. When forms become reified, they must be reformed. Evaluation conceals the dialectic between criticism and creation. "Evaluation is the act of those already in power to determine the effectiveness of their power" (p. 31). Criticism points to the truth and beauty that remains in the forms, or the clarity that has been lost by these forms; creation is the encouragement and the ability to re-image the new forms that the society requires. Sometimes the institution renders students, teachers, parents, those closest to the

process of education, impotent. Evaluation is something they submit to, but criticism and creation with the mandate to change procedures, if necessary, is not something in which they participate, nor is it something that they can change.

Huebner concludes this article with two observations. First, classes in school that address moral or spiritual values are misplaced. It is a false assumption that there "is something special that can be identified as moral or spiritual" (p. 32). All activities in school have moral consequences and spiritual dimensions. Those in power who deflect this interest into courses show their complicity with models of domination because they refuse to engage the new image. What they would approve as a course, they do not urge for the school or the school district over which they have complete control.

Second, teachers require a spiritual discipline. This takes two forms. Teachers need a community in which they receive support and are assisted in coping with the vulnerability and the inconsistencies of their vocation of teaching, and they need a discipline of the mind. This discipline of the mind is the ability to develop the imagination that has room for the spiritual. It is the ability to hear this calling and respond with love, truth and justice.

Curriculum and Transcendence - a Reflection

The first thing that impresses a reader is the strength of support among these three men for the idea of transcendence in the curriculum. Because they all see some aspect of the aesthetic as the source for this transcendence, it is interesting to speculate on the mix of emotion and intellectual commitment in their positions. Phenix gives a rationale and a philosophic grounding to his position. He is up front with all he has to say in a closely argued essay. His teacher has reached the same conclusions he has, and now prepares to embody the ideal. Huebner affirms the presence of transcendence almost as an *a priori* category. He dwells in the nitty-gritty that is teaching, and what breaks a teacher's heart. But Huebner's teacher has a tremendous uphill battle against the institution that is school, and its commitment to a rational-empirical model of education. Not only that, but Huebner's teacher is being controlled by the system which seeks to dominate him or her. Huebner's teacher is vulnerable, open to being hurt, open to living with contradictions. It is only Huebner's religious faith that

keeps him from being fatalistic, from saying, "You're not going to listen to me, but I'm going to say it anyhow." Macdonald is the seeker. He follows where his spirit leads him. He constantly punctuates his writing with signs of personal belief. For example when referring to centring, "I, personally, am satisfied with the particular term" (1995, p. 88). Each essay is like a letter home. Here is where I am now, and this is what I'm thinking about. He would be a prime example of Lonergan's scholar who affirms with all his heart what is in all probability only a partial (present) truth, but one knows that there will be development of all this in the future, when one will know more, but still partial truth. Macdonald walks beside his teacher. "This is what I see, do you see it too? If not, tell me why not." To influence others in teaching, one has to embody one's ideas. He encourages teachers to share their passion and their values with their students, so that students copy the being and not simply the doing of a teacher (1995, p. 159).

Transcendence for Phenix is consciousness that goes beyond what is known, to relationships and possibility. The task of the teacher is to reconstruct education through an interpretation of experience that has at its heart the belief that people are called beyond themselves. The student enters into the transcendence of the curriculum through the person of their teacher who focuses on personal dialogue. Students' learning activities are characterized by creativity, an openness to the perplexing, and the quality of wholeness which sees all education returning to benefit the student.

For Macdonald, transcendence is the opening to mystery. There is a profoundly moral dimension to the dialectic of education that the teacher walks through with the student. This two-fold dialectic within self, and self with the world is meant to allow the student and the teacher to center themselves in their world. The teacher creates the space where a vision can be developed and an action planned that is based on the dialectic of theory - practice that itself seeks new interpretation.

Huebner identifies transcendence with the spiritual. It is the spiritual view which causes the images of education to change. Though he doesn't say so explicitly, he is critiquing education of the basis of the Christian gospels. Jesus is the model teacher who overcomes by failure, and offers as grounds for change only his life as example and his words as guidance. The teacher becomes teacher as they lead their students to become themselves.

Chapter Four

Conversations with Members of Various World Religions

At the beginning of this study, I was asking the question, "How can we as teachers talk about religion in our classes as the topic arises?". The question has undergone certain transformations. The conversations caused me to question my own understanding of religion as I encountered both people and texts whose understanding of religion I admired. I found myself asking how can a Christian hold on to the belief that Jesus is both God and man and, at the same time, acknowledge the beliefs of other religions. I didn't spend too long on the either/or scenario, but the both/and scenario left a lot to think about. Both my faith and others' faith had a common ground that expressed itself in the value of believing and a commitment to live life in a certain fashion. This shared value created the space where I was willing to venture a little further into what some leaders in the eastern religions were saying about meditation.

The second change that I noticed was a sharing of feelings that were personal, religious, and empathetic. My partners in conversation were willing to share stories from their lives that showed them in a variety of shades of virtuous living. One could not but feel touched by the authenticity and depth of feeling in some of these stories. These feelings of religious experience were similar to my own and made me more open to listen without trying to judge their stories. This empathy allowed me to feel more comfortable in their stories though to begin with, less comfortable in my own. When I began to feel a sense of kinship, I began to see them as religious people and not just members of other religious traditions.

Slowly over time, I accepted these people as fellow travellers in life who had faith that grew out of their own religious experiences and traditions. This acceptance was accompanied by feelings of support and best wishes for them on their journeys. There was also a feeling that what had been differences, what made they other, no longer mattered. The differences remained but were not as important as the religious worldview that we shared. My head had always conceded others' rights to their own beliefs, but now my feelings could focus on specific individuals. This personal identification makes all the difference because it makes the

hypothetical situation real and concrete. And once the experience of sharing religious conviction has been made real, it can never be undone or forgotten.

At the same time my head was firmly held by the idea that Christianity was the true religion. It took a long time to refocus this idea. As Lonergan would say, my common sense belief had to give way to a theory that could understand the act of faith separate from the propositions of faith. The questions of the study now have become, how can we talk about religion in school in a way that captures what it means to live a life that has a religious focus? How do we respect the thinking and feeling processes of both those who believe and those who don't? Can we talk about religion without in some fashion encountering the emotional level of the experience? How can we converse about the hard questions that many would want answered e.g. 'Which is the true religion?'. As a teacher how does one help students hear the conversations about religion that are not being heard within public education?

This chapter introduces the people with whom I had these conversations, and will describe how their views led me to further reflection. Informed by Aoki's view, I have gathered the conversations under two themes: being myself and being who I am as a religious person, and why are religion and religious issues not treated at school. Themeing is described by Aoki (1991b) as "reflective thoughtfulness", as "lingering intimately in embodied thoughtfulness in the story", and as "a place wherein inhabits a tensionality of both distancing and nearing" (p. 18-19).

In this case my partners in conversation are returning as young adults to the situations that as students gave rise to feelings of worth or confusion, elation, or dejection. The affective tone was evident in most conversations as they tried both to describe a situation and to describe their feelings and their thoughts while in that situation.

Theme One - Being Myself and Being Who I Am as a Religious Person

I've presented all my partners (Appendix B) under one theme or the other. All of my partners had comments that could be used under both themes. After reviewing my notes and reflecting on the conversations we held, I placed them in the theme in which they had made the greatest impression on me. In Chapter Five, I will again come back to these

conversations, but at that time I will reflect on themes that impacted on me personally.

Students' experiences at school were quite varied. Kirpal was engaged in a personal quest to define who he was as a Sikh and as a Canadian. His decision was to wear a turban as a sign of his religious beliefs. Shirine, a follower of Islam, found her friends and teachers very supportive of her desire to abide by the practices of her religion. Nastasia, a Hindu, had similar experiences. At this time of her life, she was more concerned with how much of her father's practice of Hinduism, to whom she is very close, will she take with her into her own adult life. Leah, on the other hand, as a Christian in public schools felt that some teachers were lukewarm if not hostile to her Christian beliefs. Mustapha felt that Islam was not well understood, and that textbooks often presented Islam in an unfair light. Rose was trained by her parents to try to fit in, and not to cause controversies. She struggled to maintain her identity as both Japanese and Canadian, as well as to learn more about what it meant to be Buddhist. Raveena, a Sikh, and Kuru, a Hindu, experienced very little problem in feeling a part of their schools. Shara's experiences at school were positive. She felt strongly about being Canadian and Buddhist. She was preparing for marriage to a young man who is Christian. Like Nastasia, she was very close to her father but, unlike Nastasia, she was ready to accept the traditional family values that came from her parents. Shara expected that her parents would be there both in good times and in bad for herself and her husband. Raveena, like Shara, wanted to adopt the traditional family values of her parents. She expected that her parents would help her find a suitable husband, and that her parents would support her in her marriage. Luke's experience at school was positive. He attended a private Christian School which reinforced his beliefs, but taught in such a way that all questions could be presented for discussion.

As students explored who they were, their search had religious and cultural/ethnic elements, as well as the desire, for those whose families recently came to Canada, to be seen and accepted as Canadians. Perhaps adoption best describes the awareness that one belongs to one's new family, but one's former family like one's former country or one's parents' former country is never far from mind. New Canadians are in conversation with their past and their present as they look to their future. Eight of the ten

students with whom I held conversations were first or second generation Canadians.

Kanu (1991) says that "otherness is the outcome of the bifurcations of reality that we create of the world as being made up of 'me', 'us' or 'the same', and 'them', 'others' who are different" (p. 4). Kirpal, for example, grew up within the public school system as a 'we'. However that status changed when he decided to wear the turban in Grade 9. He was then in an in-between place that was 'we' and yet was also 'them'.

> Yeah, it was difficult the first day I remember. It was, if I didn't go into it with the attitude of how much I had prepared for it, I would take it as humourous what everyone did. It could have been a nightmare ...all my friends...did not understand, didn't know what to say...I remember one of them saying, 'This is only for this week, right?'

Kirpal

Kirpal's decision to wear the turban was in response to several world events and a special event in his life. The storming of the Golden Temple in India in June, 1984, and the linking of some Sikhs to terrorist activities made him "very tense about our position because people were calling us terrorists...and I simply didn't like that." In the summer of 1985, before he began Grade 9, he attended a camp designed for Sikh youth. There, he met a leader who helped him put these events into perspective.

> When you have foundations as great as this, that we have, this you can build on. You don't leave those foundations just because the people who are in power don't practice them (principles), you fix that. The foundation is the most important thing... That really struck me. I began to look at all the things in my faith and I began to question what my purpose was. Our last guru, Gobin Singh, wanted to create a society of fearless men and women whose main goal was to help people who couldn't quite help themselves yet.

This time in Kirpal's life corresponded to discussions that he was having with a friend on what the perfect society might be like, as well as an interest in role-playing games that allowed participants to act out their fantasies as people of heroic proportion.

> I had a chance to be such a person now (member of this fearless society)...It's not that the people are practicing it that way now, but what our gurus have intended us to be, is that way exactly.
>
> ...where I just got rid of one insecurity, in that I didn't care what I looked like. I said I don't really care what I look like or how people perceive me any more because people are going to perceive me any way they want. And if I'm not being what I believe in, and I'm not looking like I'm supposed to look anyway, according to our beliefs, then they're going to get the wrong impression about the wrong person. If they're going to get the wrong impression, they might as well get it about the right person.

It should be noted that the decision to wear the turban is separate from the decision to become an Amritsari Sikh who wears the five symbols: *kirpan*, small sword, *kara*, steel bracelet, *kachha*, knee length pants, *kesha*, uncut hair, and *kangha*, wooden comb. Kirpal described how people eventually seemed more at ease with his wearing a turban. He was the 'teacher's pet', did well at school, and had been preceded at that school by another Sikh who had been a first-class student. Teachers were supportive of his decision in one to one conversations that he overheard them having with other students. Even students with whom he had had little contact seemed to respect the fact that he had taken a stand, and that this was his decision and not the result of brainwashing or parental pressure.

However several questions remain. Is our division between what is public and what is private information a hindrance or a help to education? As teachers we would have no problems asking a student about a sporting event or a rock concert that a student might have displayed on their jacket or T-shirt. Indeed the student might be hurt if we didn't ask. In this case, no

teacher asked why Kirpal had decided to wear the turban. One part of us wants to respect individuals' rights to freedom of expression without putting people on the spot, embarrassing them, or causing them to stand out from their friends. On the other hand, here is a student who by putting on the turban has taken a stand. There is meaning to be gained from this situation both for Kirpal and for the other students at the school. For Kirpal, it might be to give an example of a Sikh who is not a terrorist or one of the 'bad guys' in an Indiana Jones' film. For classmates, it's a chance to learn a little about the 'other', from someone who until recently was one of them.

Teachers in their personal, private lives can handle this information, but teachers in their professional, public lives seem unable to use this information. Lyotard (1987) says that "an institution differs from a conversation in that it always requires supplementary constraints for statements to be declared admissable within its bounds" (p.. 77). Conversations are free to explore an issue without immediate reference to the "truth claims" of the positions presented. Yet there is a role for the school in seeing that the material taught is what the society espouses. In this case, there is no official position on Sikhs in the world community. Sikhs, who are Canadian, are expected to abide by Canada's laws. The desires of Sikhs range from those who desire a homeland, Khalistan, in India, to those who are content to maintain their culture and religion in their chosen land. The issue for schools is how to enter into this conversation respectful of the Sikh community and yet contribute to education in Canadian schools.

On occasion an institution can respond to a new situation. For reasons of personal safety, schools have taught courses in being street smart, drug awareness, sex education and an understanding of AIDS. The usual approach is for a concerned group of parents and educators to ask the local school board to offer these programs. The local board after a broad-based consultation, gives its decision. The situations usually involve some type of danger, physical or psychological, and there is usually a sense of urgency. Deviation from the program of studies is justified because of the immediate and long term benefits to the student. When these new topics can be made to fit current course outlines, so much the better.

The lived curriculum of the student is meaningful first to the student involved. There may be more or less interest from the teacher or other

students. How can a teacher justify the excursion into a new area? The teacher needs to feel competent to guide the conversation that might arise as a result of Kirpal's wearing a turban. Kirpal's wishes must be known. Does he wish to discuss this personal decision in any kind of public forum? The topic must be meaningful to the vast majority of those involved. Finally, the teacher needs to decide how much class time, if any, can be allocated to this topic. Kirpal was sending a message. To whom was it sent? Was there a learning opportunity for schools?

Shirine

Shirine's experience at school is a blend of support from good friends and adaptation of what she was learning to her responsibilities as an Ismaeli woman. Her experiences at school were largely positive. She made friends with a variety of people of different religious or cultural backgrounds. Her teachers were tolerant. She recounts the story of being offered a ham sandwich in elementary school and not being sure of her friend's reaction when she refused. "What if they didn't like me anymore?" Her teacher helped her handle the idea of being the same but different.

In junior high she had the most success with following her Islamic beliefs in a school that was willing to listen. Her Home Economics teacher substituted Crisco for lard in recipes, and the school store sold hot dogs made from pork to Hindus and hot dogs made from beef to Muslims. When I asked if other Muslims had made similar requests, she said no. However she was feeling the call of her religious roots. "...(M)y behaviour on a daily basis was very influenced by what I learned in mosque school."

She recounts a story at Junior High graduation of being reminded by her friends that it was time for her evening prayers. She left to say her prayers in the corridor. The teacher in charge of the ceremony saw her leave and knew why. Since Shirine was to receive the next award, the teacher skipped that award and went on to the next. She then reinserted Shirine's award when she returned.

Yet not everything can be changed. Social events like dances and shopping were a problem with mosque on Friday and often Saturday evening, and religious education classes on Saturday afternoon. It was difficult to go shopping with friends on Saturday afternoon or to attend their

parties on Saturday night. However, she did participate in a variety of social activities that revolved around the group that attended mosque.

Her studies at university in psychology helped her develop new practices in her role as first a teacher and then the vice principal of the religious education program at mosque. In order to pray at mosque children had to earn their 'pin' which indicated they could pray the *dwa* correctly. Some children at an early age could recite the prayers while some older children were still having difficulty. This on occasion led to unhealthy competition. Though she was unable to have the Therika Board, responsible for the religious education program at mosque, alter what was to be learned, she did have some success on how the material was learned.

She sat down with her teachers and discussed what worked and what didn't work with the children. The focus became more child-centered. For children with learning difficulties, she was able to allow them to learn three of the six parts of the dwa correctly in order to begin to participate in prayers. When it came to the hymns, the *ginans*, it was no longer necessary that all were learned at once, but that these hymns could be learned at the rate of four per semester. The emphasis was on understanding more than memorization.

On one occasion Avicenna (Ibn Senna) came up in class. Her high school chemistry teacher knew a little about this famous Muslim scholar but not a great deal. She remarked to me how unfortunate that was for her classmates and herself. Here was a chance to tell Canadians about a famous Muslim whose discoveries made life in Canada better, and a chance to help some new Canadians feel good that their culture had contributed to life in Canada even before they arrived.

Shirine has met sufficient numbers of teachers that she is comfortable in saying that they allowed her to be who she was, and even helped her explain her beliefs to other students. This was all done so that she could maintain friendships, be part of the school community and yet also be different. Now she is trying to use the education that she's gained in the west to help young Muslim students learn their religion in a more personal fashion. She's taken our Western understanding of education and applied it gently to how young people are taught their faith. Though she may have other ideas about what young Muslim students should be taught, she is also patient to work through the local Therika board and international guidelines

for Muslim education. By doing this she commits to values both in Canadian society and to values in her Muslim tradition. The edges of 'them' and 'us' begin to blur with the recognition that in herself Shirine is pulling these opposite poles together. As a Canadian she is trying to maintain her Islamic heritage, and through conversation she is picking and choosing her way through a life view that offers many options.

Rose

Rose's search for identity was somewhat different. Hers was the only Japanese family in a predominently Mormon southern Alberta town. She was sensitive to the issues of being Buddhist, being Japanese, and being Canadian. Her father's philosophy was, "You blend in, you don't make waves, you don't embarrass family." He had experienced the difficulty of obtaining an apartment as a student. And Rose witnessed occasions where her parents' ideas were put off or ignored. These circumstances reinforced the idea that they were different.

There was a small but strong Japanese community in the region, and they would often get together. Later, in this community, she would get a sense of what it was to be a Buddhist. But her family was also adapting to life in Canada. When her aunt offered to take Rose and her mom back to Japan so that Rose could train as a dancer, Rose felt she couldn't 'cut it' in Japan. Her mom was feeling that Japan had become "too materialistic". On a more humourous note, Rose caught herself in a strange mixture of feelings on a visit to Banff. A group of Japanese tourists and herself were shopping in the same store. Though she understands and speaks Japanese, she consciously spoke English to the clerk to indicate that she was not part of this group. She was a Canadian. "One part of me is Japanese and I am so proud to be Canadian." She was trying to say that she was not a "visitor" in this country, but that this country was her "home".

Her experiences at home, at school, and in her community forged her approach to religion. Though many events caused her to bristle at the topic of religion, in the long run she's developed an approach to religious questions that for her is satisfying. The expectation of home was that she do well at school. This she did. The school staff were supportive and encouraging. She never heard a disparaging ethnic or racial remark at school, and events such as Pearl Harbour were handled with delicacy. She

even found that she was encouraged to study physics when some other girls weren't. "Encouragement to pursue further studies was automatic for the boys, but had to be earned by the girls."

During high school she became wary of all those who thought they knew what religion was all about. "I would get so angry as a teenager when people tried to get me to think their religious thoughts." The local religious youth group would invite her for special occasions, but the invitations seemed to drop off after about six months when it was obvious that she was firm in her beliefs. Later when they were studying world religions, they would say, " 'We know what you believe in'. I could only feel like a Buddhist. I always felt that I was at a disadvantage."

Even from people at school whom she respected and appreciated, she might experience manipulation. Rose played on the school basketball team. Her coach was also one of her teachers. Their custom was to say a quick prayer before a game. "He had treated me so well, especially with academic opportunities, and then one day he asked me to lead the prayer. I was flabbergasted. I was a heathen to be converted." She decided to say the prayer but not mean it. She didn't think to say a Buddhist prayer, nor did she ever raise the matter with her teacher/coach.

In talking to Rose, I could feel the presence of these emotions again. Hurt at being manipulated by a teacher/coach whom she trusted; anger at her friends who seemed more interested in converting her than in being her friends; anger at herself and her circumstances and frustration with not being able to put her beliefs into words when others not of her belief felt they could. And yet through it all there was a gentleness, a graciousness that searched to find another way.

First, she would simply agree with all that was said, and reflect on it later. There was value in saying the Lord's Prayer even if that was simply to understand Christians better. In upper elementary and into junior and senior high, she had the opportunity to participate in classes on Buddhism that were lead by young Japanese couples who spoke English well. When they considered moral and ethical questions they'd ask, "How does this apply to Buddhism's Eight Fold Path, Four Noble Truths and Six Paramitas?". She found the chants at service meaningful. The group had engaged a woman priest from California who translated many of the chants into English. Rose discovered that she preferred the chants in a language

that she didn't know. "Sutra chanting that you don't understand puts you into a proper mind set." How reminiscent of how some Catholics feel about Gregorian Chant!

Second, she had an experience that made her realize the importance of critical thinking. Her teachers were good, gave excellent notes, but didn't encourage a lot of discussion. Into her high school came this young teacher who was not of the religious belief of this community. He encouraged discussion and talked openly about some aspects of his personal life e.g. his girlfriend. Rose greatly enjoyed these classes, but was very upset with him when before exams she had no notes to study. She did not do well on the final exam, and marks were important to her. "I wasn't used to thinking for myself." But gradually she began to feel comfortable thinking different thoughts. Once she entered university, she was much more comfortable in being Buddhist. Later when she met a Buddhist priest, who was raised in the West and could explain Buddhist beliefs in terms that she could understand, she had the opportunity to learn more about her beliefs.

Finally, she developed a strategy that was true to who she was. Williams (1989) in *Mahayana Buddhism* describes the diversity of Buddhist thought from the beginning, and the sustained critique of the 'essentialist fallacy' by Buddhist thinkers. Reality lies beyond the 'I' and what the 'I' perceives. Behind words that in the West we believe define a unity, there is further diversity to be revealed. "An ability to look beyond unities... has always formed an important factor in developing insight meditation, the spiritual cultivation which alone will lead to seeing things the way they really are, ... enlightenment..." (p. 3). Rose has been concerned with understanding what she believes, in the face of many who are sure they know what they believe.

Originally she wanted to be able to defend her religious viewpoint, but that apologetic approach has given way to conversation. Buddhism is not a missionary religion. She feels no need to convert anyone. However as we live together, clear communication is important. When we discussed evangelists coming to the door, her approach became clear.

> I usually make comments about their thoughts from my Buddhist perspective, but never in the name of Buddhism, but my personal thoughts.
> If they take the approach (because they feel they're not getting anywhere) where they start questioning you, e.g. 'Have you read the Bible?', and 'Can we come in to study it with you?', my way of thinking and it's a Buddhist way of thinking is that 'no, you can't...I don't want your interpretation. I want my own. I'll take in all the facts and come out with my own thoughts...'
>
> Their whole purpose is lost. I haven't rejected them, they're good people, they've got good thoughts. There's nothing that I can disagree with except for the value that they put on certain areas that I don't find as important. That's the main difference. I feel good that I haven't offended them. I think it is a good approach. If I talk to them long enough I can work it (inner feelings) down to a good conversational level, and I find it very stimulating.

Rose had only her community within which to maintain her Japanese language and culture. And though she seemed well integrated into school, there was always the possibility that at any moment she might be treated as the 'other'. How does this affect a student at school? What is her response when she is asked to share her family's Christmas traditions? What if she brings a family tradition to school with which the other students are not familiar?

Rose shared with me a thoughtful, comprehensive view of life in Canada. She was passionate about being Canadian, saw great possibilities for Canada as a country among countries, and was very hopeful that it would be a good place for her son to grow up in. Her life is a testament to the values that she has been taught at home and at church. She can now reflect that her religion has supported her, and that she naturally thinks 'in a Buddhist way.'

There is nothing taken for granted. Each step came at a price. But there is a sense in which she is Canadian that is beyond my experience or understanding. Her living has woven her story into a unity. She has broken

through to what it means to be Canadian without being white, Anglo-Saxon or Protestant-Catholic. This is a place in which I have not walked, but it is an excellent place for me as a teacher to stand and to listen.

Luke

Luke attended a small private Christian school for Grades 1 - 9 and then a larger high school attached to a Christian college for Grades 10 - 12. Because school occupies so much of a young person's life, his parents wanted school to provide him with a Christian upbringing that would complement that received at home. The families that made up the first school community shared a similar world view and so it was always "very comfortable coming back to school." Nineteen students from the Grade 1 class were still with him in Grade 9.

Religion was presented as any other subject on the timetable with the resources coming from Concordia Publishing Company. During these classes any topic could be discussed. There were units that covered Eastern religions. They also looked at the phenomenon of cults. The teachers, who were all certificated in Alberta, came from several denominations. The lady who taught the Reformation in Social Studies 20 was Roman Catholic. She taught this unit by comparing Luther's beliefs with those current in the Catholic Church at that time. Items of a religious nature could be discussed within any course.

His earliest preschool memory of church was the baptism of his brother, especially the music and the light coming through the stained glass windows. At school chapel was held once a week, and led by different faculty members. Luke had no special memories from this time. In general, his religion has rested comfortably on his shoulders.

Luke did not believe that Christian private schools isolate different groups of people from one another provided that in school tolerance was promoted. If the proper attitude towards others is present, then it should be possible in the future to work amicably with others in the work place and in society. The strength of Christian schools was their ability to impart values to students. The (Christian) Church "besides giving us our values and sense of belief, (also) gives us a better society." He was open to religious items valued by others.

If the kirpan was a religious requirement then that person should be allowed to wear it. If Muslims were a significant part of a school's population, efforts should be made to recognize their holy days and their traditions. He favoured helping people maintain their language and culture through public funding of cultural centres as a way to help them maintain their identity and also to adapt to Canada.

He was not in favour of public schools being used to provide education to just one religious or ethnic group, but flexibility in schools where there were significant numbers of particular groups. Nor did he favour a course called religion in public school. He would prefer that religious topics be discussed within a subject that might be devoted to culture or multiculturalism.

Luke's parents chose to have him educated apart from students in the public school system. This decision was less because of a conflict with the public school system (Alberta's Program of Studies was used and certificated teachers were employed), and more a recognition that the context within which they wished their children to be educated was a personal choice, and consequently should be paid for by themselves. They were saying that, as citizens of the province, their children would meet the educational standards of the state, but as Christian parents before God they would follow their consciences in providing what they felt was the best context for that education.

The spiritual dimension of life was so important that it was worth spending the family's resources on this form of education. Luke never experienced the feeling of being 'other' in school. He continues his studies at a Lutheran college where students come from a variety of faith or no-faith experiences. He does not have trouble being part of that group, and anticipates no problems with the larger society after graduation. But he is other in his world view. There are values and principles that he has been taught in a Christian school which may come into conflict with other values held by the majority in this society. Though rooted in a Judeo-Christian past, this society no longer defines how it makes decisions solely by reference to these religious traditions.

Kuru

Kuru's family is Hindu. His impression during public school was that teachers were sensitive about religion and didn't press the issue. Perhaps they even consciously avoided the issue. As a teenager, "you want to be as normal as possible." He and his friends never made a big issue of religion. Perhaps one out of ten close friends went to church each Sunday. When friends visited his house, they might ask about Hindu deities depicted in art, but these questions were not pursued.

Kuru was exposed to Hindu ceremonies and traditions primarily in his home and on occasion through programs at the Hindu Society. His parents were religious and this was reinforced for him when his grandparents would visit. Out of respect for his grandparents, his parents would participate in many of the ceremonies that his grandmother performed each day. At school, he could not remember any occasions where the discussion of religion or a religion stuck out in his mind.

He was supportive of Canada's multiculturalism policy, "but at the same time, pull together for unity. Little can be done with children from homes where there is little tolerance." He was sceptical that Canadians' knowledge of India would do much to foster acceptance of Hindus in Canada. He doubted that Canada had any special qualifications to mediate in international affairs. "Religion is a lot of emotion and leads to irrationality. There are tensions between groups in Canada when times are difficult in India."

Kuru had been at Amritsar in 1985 on a visit with his parents, and witnessed the tension which still surrounded the temple. When asked how he personally took things in India e.g. relatives, he said, "You hope your relatives aren't affected. I'm not going to give up everything and go to India and fight for it. There's a lot you can do from here." For members of his generation, Canada was home and the turmoil in India, though of a concern because it involved relatives, was something in which he didn't want to become embroiled. Whatever assistance or support he gave would have to come from Canada.

He saw some value in exposing students in public school to different cultures. e.g. how they celebrate similar occasions. But he drew the line at extensive treatment of the value systems. It was important to Kuru to avoid any instruction that might give rise to the question of which value system

was better. "Cursory treatment is better than none and probably better than in depth because of problems from parent groups etc."

Kuru described himself as not being overly religious. He felt that Hindu beliefs would survive the transition from Hindi to English in Canada; but, at the same time if he were to marry a Hindu woman, it would be up to her to see that the traditions survived in their home. This is not necessarily an indication of his disinterest, but a recognition that many of the rituals are home-based and led by the mother.

Theme Two - Why are religion and religious issues not treated at school?

At school the overall impression is that religion is avoided. The ASCD Report of 1987, *Religion in the Curriculum*, details the situation in the United States, while Lois Sweet's five part series in the Toronto Star in September of 1996, *The Fourth 'R': Religion in our Classrooms* (1996a), and her two part series *God in the Classroom* (1996b) on CBC's National Magazine in the same month confirm many of the same conclusions for Canada.

Religion is not discussed because of a constitutional division of Church and State in the United States of America and by implicit or explicit directions of Departments of Education in Canada. However this is too simple. The apparent First Amendment conflict is neutralized when a distinction is made between education about religions and religious indoctrination. The former is seen as a legitimate educational goal, and the second as a partisan, particular goal (ASCD, 1987, p. 20-21).

In Ontario, the Court of Appeal has ruled that "the teaching of religion in a way that does not indoctrinate is not in contravention of the Charter" (Toronto Star, 1996, Sept. 16, A11). Ontario's Department of Education responded to this ruling with Regulation 112 (Appendix C) which allows the teaching of education about religion for up to one hour per week in Grades 1-9. At the same time the Court has ruled against privileging one religion in opening prayers or exercises, and ruled that religious education is a form of indoctrination and is therefore unconstitutional. Little direction has been given to School Boards in the area, and few School Boards have ventured into this area.

In Alberta, Section 16(1) of the *School Act* (1988) allows for alternative programs within the public school that "emphasize(s) a particular language, culture, religion or subject-matter, or use(s) a particular teaching philosophy." Edmonton Public School Board has a variety of heritage language, religious (all Christian) and cultural schools.

Schools accept that they do not teach from a value-neutral position (ASCD, 1987, p. 20). Certain basic values are necessary to maintain our society and political system. Ken Badley, author of a secondary school text on comparative religion and an education professor states, "We all have views about important questions, perennial questions about good and God and right and wrong. It's unavoidable that we could have such views and equally unavoidable to teach without having those views flavor a person's teaching" (Sweet, 1996a, Sept. 16, A11).

If we take one common area of values, the promotion of good citizenship, many believe that people cannot be educated to this value apart from their world view. The Ontario Multifaith Coalition for Equity in Education believes that there are five principles for responsible citizenship: "mutual respect, mutual responsibility, economic equity, social justice and environmental integrity" (Sweet, 1996a, Sept. 15, F5). Coalition members believe that these principles will only make sense to students when placed within the world view of the communities from which these students come.

Besides the problems of a political and philosophical nature, there is the practical problem of textbooks. The absence of religion in history textbooks has been well documented, (ASCD, 1987, p. 7) especially on issues that had a religious background or impetus. But similar weaknesses are noted in other areas such as literature, political science and sociology when a critical eye is turned on the influence of religion on world history and culture.

In Canada, Van Brummelen of Trinity Western University when studying history books in use in B.C. in the 80's discovered that these texts "excluded religion to the point of distorting history" (Sweet, 1996a, Sept. 16, A11). In a recent study, he analyzed Math texts in B.C. in Grades 3-7 for the kinds of problems they present students. "The vast majority of them dealt with buying material goods....I could only find one problem ...that was non-materialistic. One student asked: 'If I buy something cheaper, then maybe I could send some money to the Third World.'" (ibid)

Conversations with English and social studies teachers in Alberta reveal similar trends. In Social Studies 10, the role of religion in French Canada is given only a passing mention. Students who study the beginnings of French Canada through to the idea of a distinct society are given the view that this is a linguistic and cultural phenomenon only. The religious element both in its positive and negative aspects is not mentioned. The role of French institutions from the Caisse-Populaire, to the St-Jean Baptiste Society, to the Catholic Church in describing and promoting French Canadian identity is not mentioned. Nor is the contrast with England itself explored during the time after 1759. Why are French Catholics in Canada allowed to keep their language, religion, culture and democratic rights, when English Catholics in England are not even allowed to vote? The political answer is that the English garrison in Quebec needed the loyalty of the Quebecois to defend themselves against possible attack from the United States. The price of loyalty was full participation in the democratic process.

The Social Studies 30 course looks at economic systems and the question of conflict in the world. The pros and cons of the various economic systems are discussed, but religion's critique of these systems is not included. On the other hand, the role of religion in history is too often given as the only reason for world conflict, whether one is talking of Northern Ireland or the Middle East.

In Social Studies 30, religion is usually seen as one aspect of cultural imperialism because of the Church's support for the colonial masters. While this was undoubtedly true in many cases, it was not true in all. Religious people were often able to see the value of indiginous cultures, and to take a stand against their own cultures when necessary. The film *Mission* records such a time.

Similar trends occur in English literature. Many allusions are made in poetry and prose to events or people in the Bible as a way to capture an emotion or a moment. Ralph Gustafson's *On the Top of Milan Cathedral* contrasts the incongruous Coke machine found on top of the cathedral and the profit the vendor was hoping to make with "the indeterminate profit of martyrs and the shareholders in a better Company." But without the meaning of the words cathedral, martyr and Company, this poem would have little meaning. Some poems such as Earle Birney's *David* appear almost contemporary as they address modern day issues such as assisted

suicide, and the obligations of friendship. Several survey texts of poetry treat of topics such as war or religion or death, and these poems are filled with religious imagery. How else could a teacher present this poem of war except in the religious context that the poet sees? This poem is from the high school anthology *Impact.*

For an Ex Far East Prisoner of War

I am the man with helmet made of thorn
Who wandered naked in the desert place,
Wept, with the sweating sky, that I was born
And wore disaster in my winter face.

I am that man who asked no hate, nor pity.
I am that man, five-wounded, on the tree.
I am that man, walking his native city,
Hears the dead comrade cry, "Remember me!"

I am that man whose brow with blood was wet,
Returned as Lazarus, from the dead to live.
I am that man, long counselled to forget,
Facing a fearful victory, to forgive:

And seizing these two words, with the sharp sun
Beat them, like sword and ploughshare, into one.

Charles Causley

Mustapha

Several of my partners had experiences that touched on curriculum issues or school practices. Mustapha's experiences at school were mixed. He was placed on a seven year program in elementary school. He had passed from Grade 3 at one school, and transferred to another school in the same district. Though his report card indicated a pass, the principal put him back in Grade 3. Even at this age Mustapha was thinking of how to right

this wrong. He tried to change this placement by registering in junior high after Grade 5. He was in junior high for three months before a friend told several teachers that he had only completed Grade 5. When the administration of the elementary school found out where he was, they wrote his parents. The vice-principal threatened that, if Mustapha wasn't back in elementary school immediately, Social Services would be sent out. His parents sent him back. When asked why, Mustapha said, "My mom couldn't speak English that well, (and my father) didn't want anyone to think he was ignorant (of the rules) by bucking the system." Later in high school when he asked high school personnel to look in his cum file, there was no note as to why he had been placed in the seven year elementary program nor any form signed by a parent authorizing this placement.

Mustapha had his share of run-ins with other students and with administration. At the school where he was put back, he recalls being strapped often, and not being able to obtain a fair hearing from the principal. One particularly galling experience occurred when the star soccer player took the ball away from him by giving him an elbow to the face. When he complained, the principal reminded him that he wasn't wearing his glasses which Mustapha said were only for reading. When he continued to protest, he received the strap, this time for lying about what had happened.

When I asked how he thought about these experiences now, he was not angry or bitter. Nor was he upset with the school system. "When people have problems, (they're taught) to blame other people." People must take responsibility for their actions. If they're prejudiced or racist, they're only one person. Most often the correct information will help people alter their understanding. Mustapha told the story of using the word 'nigger' in the rhyme used for choosing people. When a black family moved into their neighbourhood, and they used this rhyme, they soon found out how inappropriate it was. Then they changed the rhyme to use the word 'person'. Education for Mustapha is the removal of ignorance. Unless adults teach children to believe or act in certain ways, children can't learn and change. "When we live in ignorance of what others believe, we cannot relate to people as fully as we might."

On the subject of Islam, Mustapha recounted several situations in which he felt uncomfortable. The first was morning prayer. He did not participate. Soon afterwards this practice was abolished at his school. He

found Christmas difficult because other students would ask him what he received as presents, and of course he could only say none. Once he was conscripted into a Christmas pageant where he turned his lines for the gifts of the Magi into 'gold, frankenstein and myrrh'.

He found that many people thought Muslims didn't believe in God, perhaps because many still insisted on referring to the religion as Muhammadanism after the prophet who only claimed to be God's messenger. They believed that Muslims only conquered by the sword, and that they wouldn't live in peace with those around them. "They had an idea of what Islam was...I would say that isn't right, and the teacher would say but that's what's in the book."

Mustapha indicated that Islam is my personal submission to the will of the Creator. It is something I do freely, and I accept the responsibility that goes with this action. I will be responsible for my family and my area of the world. People who harm or exploit others must be resisted right from the personal level. This is the individual's responsibility and cannot be shirked off to government. He believed that the common people can live together in peace. He was suspicious of big business and big industry who had only economic interests. A Muslim was responsible for all those who lived in his/her area regardless of their religious belief. He told the traditional story of Abraham meeting the fire worshippers. They were hungry so Abraham fed them. "The food you have is from me, but also from Him."

He also took issue with the way women's role in Islam was presented. The role of women is certainly governed by sayings in the Qu'ran. However, in Canada, it is recognized that women require a strong education, and they are encouraged to enter the professions. Married women retain the right to earn, keep, and manage their own money. The husband is expected to support his family from his earnings.

Leah

Leah's experiences at school left her feeling that Christianity was not given fair treatment. She was seven when her mom decided that Leah and her sisters could attend Sunday School. There, they didn't just colour, but they learned something about Jesus and his love for each person. This was especially meaningful for Leah at this time in her life. Many books she

studied at Sunday School were brought to school to share with the other girls at recess. She became known as 'the religious one'. She would speak up when Jesus' name was used in vain or when she thought she heard a swear word. She remembered one incident where she was mistaken, and a teacher helped clarify for her what was and wasn't swearing.

She recalled feeling crushed when a science teacher said that her belief in creation was just a myth. She took on the role of advocate on the playground, trying to see that no one was excluded from play. Millwoods was just developing at this time, and large numbers of students from this area were being bussed to other schools as construction caught up with population. "We'd never seen kids with turbans....or darker skins...or whatever..." The new students accounted for about fifty percent of the school population, and there was little time to prepare for this change. Still she continued to advocate a chance for everyone to play, a practical response, she felt, to what she was learning at church.

When it came to asking why they dressed differently, "I always felt that I shouldn't ask them because it's not polite." The school tried to integrate the new students by arranging events, like the year-end field day, where students from different grades were placed on teams in an effort to get to know one another. She tried to share with one other girl in her class who was being teased, but though the other girl listened, she wasn't ready to enter into a conversation. Like Mustapha, she felt that racial remarks often sprung from ignorance or because no one had explained their meaning. However by junior high, Leah felt labelled, and she began to go more quietly.

Though she tried to hide it, there were classes that she found frustrating. One was a language arts poetry unit where she tried to pretend she didn't believe, but in reality she felt the teacher's use of the Bible was not fair. Leah herself knew that she wasn't really being true to herself, and later her friends also said that they weren't fooled by her veneer of disinterest. "Your focus is the (Christian) message, and as you grow older you have to integrate the message with your life."

In high school, she still felt frustrated trying to live her life as she believed. Her sisters and several other students provided her with friendship and support. "They seemed happy without being followers." Some teachers showed their support quietly through attendance at sports

events, or listening with a sympathetic ear to her concerns. Others seemed to border on persecution. Her volleyball coach seemed to take pleasure in putting in the odd jab now and then. And though she acknowledges that the relationship between a coach and players can become less formal than the classroom, his tone went beyond kidding to mocking. "Hey are the Christians fighting now?" when he saw Leah bickering with a friend, or "How did the Christians do this weekend? Did you survive or get sucked in?"

During the Social Studies 20 class on the Reformation, the teacher didn't seem to treat the issue as a serious event in Western European history. Flippant remarks like 'They must have been gay' went unchallenged. Leah felt that the teacher missed the importance of this event. In English, her teacher had read the Bible and was very good at encouraging people to discuss. However when it came to essays and evaluation, Leah felt the teacher wanted her own interpretation of the Bible. Leah felt that she had defended her position well, but she received her lowest mark ever for this essay. The teacher's remark was that Leah hadn't defended her position. Leah's reply was that she had, but not as the teacher thought it should be done and that her marks on other essays demonstrated the usual high quality of her writing. "You had to write her opinion to get the marks."

She sees that no one can be put up on a pedestal. Everyone has their strong points and their weaknesses. You have to speak up for what you believe, or you tear yourself apart inside. Your friends will be your friends. Relationships change as different values come to the fore. When asked if she thought schools today were influenced by our Judeo-Christian tradition, she said, "Definitely not!"

Shara

Shara attended school in Sri Lanka up to Grade 9. Everyone attended the same school, but morning prayer time and religious studies classes were divided according to the beliefs of the children. There were classes for Muslims, Buddhists, and Christians. "All religion teaches you to be a good person...Something (consciously trying to form good people) I didn't see in high school (in Alberta)." For Shara prayer helped create "good thoughts at the beginning of the day, and bends you to your community."

She credits her father with helping her make sense of the teachings of Buddha. "My father gave me the *dhamma*." What she meant was that her father helped her see that the dhamma is already present, but one must attune one's awareness to it. "Buddha says you do not need a monk to show you the *dhamma*...The *dhamma* is already there." Shana was not overly impressed with religious studies classes in Sri Lanka. She felt she had been forced to learn the history of Buddha and his family. Temple was obligatory, and she had the impression that many thought that the ritual was sufficient. But she wanted time to read and to understand. For Shana, Buddha is the greatest teacher who ever lived.

She found the transition to high school in Alberta off-setting. In Sri Lanka, students had respect for the teachers. They were never questioned as closely and vigorously as she saw in Alberta. Students stood when teachers entered and left, while here the teachers had to ask for the students' attention to start class. She sees the advantages and disadvantages of the two systems, and enjoys the rapport that teachers and students can establish here. In her three years of high school, she does not recall a religious issue, planned or unplanned, arising in any class that she took.

Nastasia

Nastasia, a Hindu, began school in England. When Jesus was presented as part of the program, the school contacted her father to see if he would have any concerns. The classroom teacher was open to allowing a presentation on Hindu beliefs as well. Here in Canada, especially during social studies classes, India was presented to her junior and senior high classes as a third world country. The emphasis was on poverty and population, but little else about the country or its religious systems.

In high school she had the same art teacher for three years. He brought religious themes into the discussion of art, and during one of these classes Nastasia was invited to make a presentation on Hindu beliefs. This was partly to offset a previous presentation on Hinduism that perhaps lacked a sensitivity to that way of believing.

Ravenna

Raveena's school experiences were largely positive with few conflicts for her as a Sikh educated in Catholic separate schools to Grade 9, a Catholic private school for Grade 10 and the public school for Grades 11 and 12. Her steady response to questions of difference of religion, attitude of teachers and reaction of fellow students was 'no problem'. "I liked having another religion to compare mine with...My mom explained how God is God...I never felt different, maybe the teachers didn't know (I was Sikh)." She attended all religious and church services in Catholic schools, and her parents always attended parent teacher interviews. The family's philosophy was, "Do what you have to do...Get your education and qualification (as a teacher), and after that do what you like."

On the home front, she had played with the children in her neighbourhood. The girls would have sleepovers, try on each other's clothes, and taste the food prepared in each household. She had formed friendships before attending school, and these carried over into her elementary school years.

Raveena is a teacher by profession. Though little discussion of Sikhism took place at school for her, she did have suggestions on how Canadian children might become more aware of her religion. A harvest feast, Seceday, might be the opportunity to give students an insight into the Sikh way of life. It celebrates the end of a cycle and the gathering of the crop. It is a happy time as homes are cleaned and money is coming in. It does not have a particular religious meaning. Children are acknowledged for their efforts in academics, sports and religion, often during large celebrations for the entire Sikh community in the city. There are songs, games, and dances traditional to this feast, and they could be taught to students if parents, students and staff wanted to do these things. From Raveena's perspective, "The stronger you are in your culture, the more accepting (you are) of other cultures."

During her student teaching, her cooperating teacher was doing a unit on Christmas, and asked her to do Christmas customs in three countries including India. Raveena felt that the teacher was showing an ethnocentric bias. There are Christians in India, but Christmas is not a feast for the majority as it is here. The teacher was trying to use her background in country selection, but it just wasn't appropriate or helpful here.

Raveena's family celebrates Christmas with time for family, a Christmas tree, gifts, inviting friends over for dinner and going out to dinner. New Year's is a big feast and it can be an occasion to celebrate the birthday of one of the gurus whose birthday usually occurs around the holiday season. This appropriating of part of the symbols of Christmas and seeing this holiday as family and extended family time, seems to be the way that most Sikhs, Buddhists, Hindus, and Muslims celebrate this time of the year.

Commentary on the Conversations

On the theme of being themselves, and allowing their religious convictions to be expressed, my partners revealed a wide variety of responses. Kuru had a group of close friends with whom he associated. Religion was not given much attention at school, and it was a minor factor in his relationships with his friends. Luke, who attended a private school, was regularly involved in religious observances at school and at church. These were reinforced at home. Kuru enjoys public school, and religion isn't an issue. Luke attends a private religious school, and again religion isn't an issue because it is accepted as the animating force of the school. For some people this is the normal result of choices to attend private and public schools. But some students cannot leave their ethnic or their religious identities at home.

Shirine seems to have had the most success in finding school communities open to the requirements of her Islamic beliefs. There were several cases of sensitivity to her dietary or prayer obligations being met at school. She has made an attempt to adapt the advantages she sees to Canadian schooling to mosque school. Yet she freely acknowledges that integration is not complete. She was unable to attend many social functions at school or with friends because of time conflicts with activities at mosque, and there was limited knowledge of her beliefs evident in the classes she took.

Rose struggled to be her own person among a majority of strong faith who also gave the impression of knowing her faith as well. She was successful at school and brought honour to her family. Yet there was much confusion. Gradually she has built her sense of being Japanese, of being Canadian, and of being Buddhist. In many ways it was her Buddhist sense

not to be swept up in all the incidents at school and in social life that kept her rooted. The calm that is elusive in the struggle seems to be hers now.

Kirpal took a different road. Like Kuru, he was one of the gang, but when he decided to wear the turban, his friends were confused. His path to witness seems to have been as the result of world events, and his desire to show people that some of these bad things are not what Sikhs are about. Unlike Rose who handled her religious orientation internally, Kirpal wanted all the world to know that he was a Sikh. If he had been asked in class why he was now wearing a turban, Kirpal would have had no problem responding.

I'm struck by the importance that religion and a sense of who they are, was for three of these students in public school. This personal story, the curriculum-as-lived, played a part in Shirine's school experiences, but seemed to be ignored by the school in Kirpal's case, and not addressed in Rose's case. One can ask how many students in public school now have experiences similar to these young people. And one wonders what might have happened if a teacher with Macdonald's notion of center talking to center had encountered these students.

A similar range of responses seems to characterize my partners' experience of religion's treatment at school. Ravenna encountered no difficulties through four different schools. Shara was surprised by the informal tone to school, but encountered no problems. She would, however, have been open to discussions of a religious nature if any had been raised. Nastasia was content enough with her school experiences. She had one teacher who tried to open the religious question through his art class. This teacher had a significant effect on her.

On the other side we have Mustapha and Leah. Mustapha seems to have suffered from some questionable educational practices. He is articulate on many issues facing Muslims today. Aside from some passing references, none of this knowledge was gained at school. Leah is a person who wanted to live out her Christian witness in school. This often got her in trouble with classmates who called her the 'holy one', or with teachers when she tried to defend her position using her Christian principles. She felt that a few teachers actually disparaged Christianity by their attitude or comments, and that her use of her faith in completing assignments was discouraged. Teachers who were Christian felt comfortable only in giving

her one to one support. None of these students, except Natasia, had a teacher who engaged their religious beliefs from the subject matter that they were learning.

The experience of my partners in conversation seems to confirm what Lois Sweet and my own talks with teachers in public schools have revealed. Religion is given little play in school. School authorities, whether trustees or administrators or teachers, seem careful to neither offend nor provoke a religious community. This seems strange for an enterprise that values knowledge and information. If I must be careful not to offend or provoke, then I must be knowledgeable and empathetic to that religious belief. I must meet the 'others' and find out what they believe, and confirm that my understanding of their beliefs is correct.

In the next chapter I bring together the conversations with the literature, and the conversations with my partners in a reflection on what this means to me as a teacher and principal in a Catholic public school. It also presents my experience with meditation as prayer. The dynamic of the study seemed to lead in both the personal and the professional directions. Meditation is a response to the former.

Chapter Five

Reflective Themeing on the Conversations

Why is religion given such short shrift? At one level people might say it was respect. Another's religion is so personal that we wouldn't dare to say or to write what it means. After all we are discussing what is not seen and cannot be produced for inspection. If these reasons aren't sufficient then we often take the position that religion is much too complicated to be taught properly in school. This might be acceptable if the events of our lives allowed us to keep all religious beliefs at arm's length. This does not seem to be possible.

Our children will marry whom they please. They will visit more of this planet than we ever thought possible. They will work for government or industry in lands where custom and religion are different than ours. In addition to these reasons, there are others which could be advanced from the subject areas. If the Judeo-Christian tradition is not presented, much of Western literature and history is not intelligible. If other religious traditions are not presented much of the world beyond our borders is not intelligible.

Another reason advanced for avoiding religion is that teaching about religion seems awfully close to religious indoctrination. This is certainly a danger. But the key element is in the intent when one teaches about religion. India, long before Christian missionary work, had its own understanding of how to share a good message. When Emperor Asoka (274-232 B.C.E.) conquered Kalinga (Indian state of Orissa), he was so touched by the suffering caused by warfare that he renounced violence. Asoka, who was a Brahmin, became a Buddhist. He established monasteries and centres of learning to spread the teachings of the Buddha. Part of this desire to spread the teachings of the Buddha involved sending monks as missionaries throughout his land and to neighbouring Sri Lanka. The unique feature of this missionary work was the preaching without any force to convert. The toleration of all beliefs marked his reign. Here there is preaching combined with witness, the lives of the monks, but no technique that doesn't respect the freedom of the hearer (Encarta '96, 1996, CD).

Education is the attempt to understand ourselves and our world. Its raw materials are the experiences that we have and the events of history that are shown to us. All of this is mediated to us by society, scholars and our own explanation for what has happened to us. We try to understand an experience as those who undergo the experience understand it. As teachers we try to obtain a broad-based approval for what we do, and then we have our insights checked by experts in religious studies and members of the religion being studied. Finally we present it in a way that is appropriate to the age and understanding of our students. In some cases we are obliged as teachers to search for answers with our students when they ask us why.

In this section I present three themes that attempt to capture the effect that the study had on me. I am now reflecting on my own lived-experience in this study. One element is the 'reflective themeing' proposed by Aoki. (1991b) Here I'm contrasting the strong affective and intellectual responses of my partners with experiences in my own life, and interpreting the interplay of these experiences for my personal life and my life as teacher. A second element is what van Manen (1990) calls, "Making something of a text or *of a lived experience* by interpreting its meaning is more accurately a process of insightful invention..." (p. 79, italics mine).

Here there were three levels corresponding to three themes in my response. The first theme addresses my life as teacher and administrator. Why cannot some of the ideas of those I'd read be implemented in my school? The second theme touches the feelings that resulted from my conversations with my partners. It is an attempt to dwell in their experience of school and religion, and to acknowledge the challenge to my own faith and belief that was raised by their willingness to share their faith and beliefs. The third theme developed parallel to the other two. Meditation was the key approach to the 'more' in life in Hinduism and Buddhism, and it had a strong claim within the Christian tradition. Meditation has not been discussed to this point in the study. Its importance grew from a mere interest on my part to a way in which I could live that would incorporate what I had been learning about the world's major religions. It was an opportunity to *live* in the three *faiths* at the same time.

Theme One - Why not at my school?

Though the reasons previously mentioned, might be advanced to explain why religion is not taught in the Public School, why is a religious perspective not introduced into courses in Catholic schools? Or more particularly, why isn't this perspective taught at my school? The answer is that there is no reason why this is not done. I am the principal. I teach several subjects, one of which is religious studies. I have experience and training in theology. I have encouraged other teachers to introduce a religious perspective into their courses. So why isn't more being done at my school? And why the interest in the public school?

Since there are no reasons that I can advance, what is stopping me? My first stumbling block was lack of information about the other world religions. However this weakness is being addressed in an on-going manner through courses, new friends, reading, television, and the internet. How stimulating it is to meet others who feel strongly about religion's place in Canadian society! These people help to make the exploration of the religious phenomena even more exciting. Many beliefs and practices are very esoteric, others strange, and still others fascinating. All are a challenge to my own beliefs and practices.

A second stumbling block has been my administrative bent that if something is good for one school, it's good for all schools. I've spent time bemoaning the fact that my school board or the Alberta Catholic Schools Trustees' Association should create a task force to review the themes taught by subject and by grade level in school, and prepare a handbook that incorporates the social teachings of the Catholic Church with those themes. In Social Studies seven, for example, the themes are an exploration of culture, and the challenge to share the earth's scarce resources globally. It's a top-down model where I get to be the top and say what everyone else should do.

The reality is that I'm called to overcome my second stumbling block by trying to create change through consensus rather than by authority. I guess that will always be an administrator's failing: to write another memo to resolve another issue. I have professionals on my staff whom I can approach, and to whom I can make my case for a religious perspective in their courses. They are capable of posing questions, challenging ideas, and finally making decisions on what they will use. With a team approach, we

could develop a model or models for integrating a religious perspective into all courses. The team through collaboration develops how this approach will work, and as a group can present a plan to both parents and students for their consideration.

So why the interest in public schools? Since both public schools and Catholic schools receive public funding in Alberta, and teach the same program of studies, I was curious to find out what happened when religion came up in the 'other' system. The students I thought most likely to notice would be those who already belonged to distinctive religious communities. Were there issues that bothered them because the religious perspective was not handled or was poorly handled? Further, I was interested to see how religion was taught within a more pluralistic school setting than I would find at my school, and students' reaction to this approach.

The results were not surprising. Religion came up for discussion within subjects only rarely, and was not significant in the discussion. Multicultural education received limited expression. The main concern of most of my partners in conversation was to become part of Canadian society by obtaining the best possible education. The great benefit for me was that these young people shared with me the way in which they viewed the world. Often this sharing was with strong emotion, and an obvious strength that they derived from their own religious traditions.

Theme Two - Lives Touching Lives

Finding a way to be ourselves

As my partners expressed their beliefs, and situated themselves in the world, I found myself being drawn into reflections on my own life. These were not lifeless doctrines but a guide for living. Kirpal saw himself as entering into that band of fearless warriors that the gurus had called forth in ancient times. These people were to make a difference in the world. *Egoity* is a distinctive term in Sikhism. Kirpal referred to it often. *A Brief Sikh Catechism* poses the question, "How did evil come into existence?" The response, "God gave man free will so that he might choose Him above all, but a free choice involves the possibility of wrong choice 'ego' instead of his real Self, the Life of his life, that is, God." The catechism goes on to describe people's duty on earth as "...doing all actions in God's name...serving all mankind in humility, gentleness and courage...and

fulfilling the duties of his state in life with perfect honesty." Kirpal willingly committed himself to this path.

Rose's experience is quite different from my own. In Hull, Quebec, I spoke only English within a much larger community that spoke French, and for one year I lived in a small British Columbia community where the ratio of townspeople to aboriginal people was one to one. But I have not lived the day to day reality, that the people among whom I lived, thought that I was different. Nor have I had to try to maintain my identity in such circumstances. In Quebec, we were always spoken to in English. We had schools in English, and there were both radio and television stations that we could listen to and watch. Even the people at the corner store, *le depanneur*, knew we were English and spoke to us in our own language. In Quebec, we were able to live entirely in English. Only once was I challenged by a pharmacist friend who asked me why I didn't speak even a little French, especially since I had studied the language from grade one. I was embarrassed to speak French, but I didn't speak it because I didn't have to.

In British Columbia, I was teaching the program of studies to all my students as if race or ethnic roots didn't matter. Though two-thirds of my class were aboriginal students, we did nothing at school to capitalize on that fact. Education was generic, and all students in British Columbia received the same treatment. It is little wonder that the impression created was that 'they' were coming to 'our' school.

Like Rose, I've felt family expectations that I do well at school, but then again all of my cousins had the same expectations from their families. We were not one Japanese family living in a larger community. Other than St. Patrick's Day, my mom didn't make a big deal of her Irish background. She told me that at home in Ireland, the holiday was observed with Mass and visiting, and not the more boisterous parties preferred in North America. In my home we thought very little of ethnic background, and considered ourselves to be Canadian, no hyphen.

Before my graduate studies in theology and education, I had no experience with Eastern religions. I have not attended services in any but Christian churches, though I've viewed films of services in synagogues and mosques. I've visited a Shinto shrine, a Buddhist temple, and a Buddhist shrine while on a short visit to Japan. Natasia, who is Hindu, was kind enough to show me her family's shrine. Until I met professors at university,

my conversants and teachers in Edmonton Public Schools, I had no contacts with members of other religious communities. Rose was coming from the position of a minority in Canada, while I was coming from the position of the majority with little contact with other cultures and religions.

Leah had to struggle with what her friends and her teachers thought as she tried to make decisions about living as a Christian. Eventually she had to make the decision for herself. Jesus was personal and intimate. She knew what she should do, and needed just a little help. She like Kirpal realized that she had to be who she was. People who knew her, whether friend or teacher, would have to accept her as she was. She was helped to this realization by a youth camp which she attended near the end of high school. This camp showed her that, unlike the turnoff Christianity could be for some people, living as a Christian could be fun. Camp "...lavished us with good, clean fun. Even when I was drinking, I didn't have this much fun." The community at this camp gave her the support she needed to live out her convictions.

Her belief from elementary school that Jesus was her personal saviour and that he did "some pretty radical, against the flow things" made the relationship "exciting...not stagnant." A second turnoff for some people were the rules in Christianity. Leah found that focusing on the life one was leading, and living with an awareness of others, helped counteract this impression. She felt her relationship with Jesus helped her appreciate the diversity of people, and that she became more tolerant of others and of herself. She agreed that religious practices by themselves were not convincing indications of a person's closeness to God.

Conversation: the longer view

At this point it might be objected that these conversations were in the 'honeymoon' stage of encounter. And that would be true. This was an initial exploration of religious beliefs that I had studied with people who actually lived these beliefs. Callan's (1995) comments are helpful in setting these conversations within a larger context. His concern is with "the nature of fruitful dialogue under circumstances of enduring ethical diversity." (p. 3) In examining the character and virtue of people who would engage in dialogue, he makes three claims about "the relation between moral character, the self, and its commitments." First, the virtues espoused "must

be maintained by a self who has a critical commitment to maintaining them." Critical here refers to the "corrective function of virtue". Second, "the relevant commitment must occupy a deep role in the structure of the self." This virtue is one which is firmly held, and one that a person would use to guide their actions. Third, "the structural role of moral commitment involves a range of emotional suseptibilities, that includes, among other things a propensity to what I call moral distress." Moral distress is genuine fellow feeling, where one's response springs from deep within one's being and is not simply a response to make oneself look good or to do what others' expect. The action is less something one chooses to do, but rather something that one feels compelled to do. Moral distress also causes us to question our own motivation in an action we've undertaken (p. 4-5).

Callan is concerned that a dialogue between any group of people with diverse views can too easily adopt a sense of caring that fosters fellow feeling, but leaves substative issues aside. This result can happen even when this sense of caring has with it a sense of intimacy between the parties in dialogue. Each partner who has a deep commitment to certain values will feel that they have not been true to themselves if they opt for consensus based on caring before the inevitable confrontation that differing values brings about. Indeed, part of the reason values are deeply held is the fact that they've been challenged and debated previously in other circumstances. This confrontation of value however may be more than a student can bear.

It might then be asked on what basis people are tolerant? If people cannot fully agree, perhaps they can come to a consensus. Consensus may be a way to avoid a further truth on the grounds that people want to be tolerant.

> ...the case for tolerance in the name of truth is gravely weakened. Extensive moral pluralism seems an ineradicable aspect of the human condition, not a useful but temporary station on the road to an all-inclusive moral consensus. This is the thesis of deep moral diversity. (p. 21)

How then are people to make progress on the path to living together? Callan, following Rawls, proposes that "conflicting moral judgments are

commonly to be assigned to a source other than the vices of unreason and domination." This source Rawls calls the "burdens of judgment". "To accept the burdens of judgment is to heed the limits of the ideal of reasoned consensus." The burdens of judgment is one aspect of Rawl's "virtue of reasonableness", and the other is "reciprocity". By reciprocity, he means fair terms of cooperation. If you'll agree, then I'll agree (p. 24).

Reasonableness does not avoid conflicting views of moral truth, but it does allow for the possibility that the conflict resides in some lack of understanding in one or both parties. One continues to hold to the virtues one espouses even when the dialogue causes moral distress. In cases where consensus is not possible then the way of political accomodation must be sought. This is toleration in a liberal democracy.

The problems created by people ignoring the burdens of judgment and reciprocity must be faced by reasonable argument supported by legitimate social authority. The distinction between ignoble and noble motives that cause deep diversity is itself subject to the burdens of judgment. At a first level, people are expected to follow their own moral truth and to act reasonably. At a second, deeper level, people need to be aware that unworthy motives may undergird their moral positions or the moral positions of others. If these motives seek political expression, they must be resisted. On the other hand, people who genuinely disagree, and who avoid unreason and domination, can exercise their virtue of reasonableness in such a way that an accommodation that accepts moral conflict can be found.

Conclusion to finding a way to be ourselves

These young people allowed me to put a face to what I'd always believed, that there were many people who witnessed to an authentic way of life by living as they believed, whether this was a religious or a moral belief. It's one thing to say this to yourself as a general principle, but it is different when you can say it about someone. A bond has been established and you want the best for them. When I think of other denominations within Christianity or of another world religion, I think of people that I've met. Their stories to me are convincing in the sense that they are making the world a better place in which to live, and motivating in the sense that they are bringing meaning to their lives. The world that I shared with the "other"

is not quite as strange now, nor as worrisome because of my ignorance. And as a believer in God, I appreciate that there are many ways that God speaks to people.

Maintaining family values in the new culture

Three of the young women with whom I met were faced with how their family's beliefs in marriage would affect their own lives. Nastasia was not at all sure that she wanted a traditional Hindu courtship and marriage. She sensed problems in this new culture where the roles of men and women were so different. However, she was deeply attached to her family, especially her father, and didn't want to lose the strengths of his beliefs. She was still in the process of working out her path. Ravenna, a Sikh, was very comfortable knowing her family would arrange her marriage. Her parents would seek a good husband for her, and both families would stand behind her and her husband to see that the marriage was successful. Shana, a Therevadan Buddhist, was about to marry a young man from Sri Lanka who was Roman Catholic. This was an arranged marriage. I asked some pointed questions. If the Buddha were alive today in Canada, would he be accused of abandoning his family, and be required to pay child support? Shana corrected my historical presumption that Buddha did not take care of his family after he began his search. He did. But to the loss of family life for his wife and children she responded, "If Buddha hadn't left his family, he could only help them for this birth...By giving them the *dhamma*, he gave them the greatest gift that anyone could give another."

I pursued this question with her decision to marry. Achieving *nibbana* is an individual task. How does this work out for a married couple? She acknowledged that *nibbana* is more properly the task of monks, and that marriage brings an attachment to spouse and children. But it is a choice, and people can live their lives as good, kind, and compassionate human beings, with the hope of being reborn near the *dhamma* "where you can hear the *dhamma*, where you can get to it...Doing good *karma*, good deeds."

Finally, I asked her how they would share their religious beliefs with their children. I knew that the Catholic partner in a marriage is asked if they will raise the children as Catholics, and the non-Catholic partner is asked if they understand this obligation on their Catholic partner. Her answer was

immediate. They would be raised Catholic, but "I will give them the Buddhist point of view to a certain extent."

I sensed a deep commitment to this marriage. Her husband and her children will receive her attention. Their parents will support them here in Canada much as the couple would have expected to be supported in Sri Lanka. She will teach her children respect for age and care for older relatives. From them, she will receive support, advice, and the wealth of experience that they have. It is not just Shana and her husband who are committed to this marriage, but both of their families promise the couple their support to see that it does work.

I wonder at our Western idea of the individuality of each marriage, and the idea that won't it be nice when the children leave home. Our patterns of child-rearing and family support seem discontinuous. Many of my friends have successfully welcomed children back into their homes or aging parents into their homes, but these transitions were of necessity more than an ordered view of how my life in the world unfolds. There is more of a sense of community in Shara's circumstances. People have a role within this community for a lifetime. Our individual lives appear attractive to us, but Shana's life also has a definite appeal. I appreciate an alternate view being introduced into Canadian society.

Are other's beliefs really so foreign?

Sometimes ideas that at first appear foreign seem much more normal upon reflection. Such was my experience with *islam*, submission. (Smith's sense, Chapter 3) Mustapha speaks so forcefully and eloquently about Islam. Islam is submission to the will of Allah, but though it is a unique religious experience, the experience must be lived out in daily living. He acknowledges that he would be classified as a *Sunni*, but he would prefer that there were no sects in Islam. His belief is that the common people can live peacefully side by side. He's had a chance to travel extensively in the Middle East and to complete the *Hajj*. For him, there is only one true Islam, but much of what we see today is not the true Islam.

He is convinced that governments and industry are the source of many problems in the world. He cites the United States' early support of Saddam Hussein as an example of the United States supporting its own interests against Iran, rather than considering the type of person they were

supporting. In Lebanon, war has become a way of life. Men wait to be hired for this person or that person's brigade or army. They are not working the land, or rebuilding houses. They let their women's teeth rot and they don't attend to the health needs of their children. This is not Islam.

Each Muslim takes care of the people, Muslim or not, in his area. The individual who takes the responsibility reduces the dependence on the government and reduces the chance of the entire people being conscripted. Islam is not a religion of force. If people will live peacefully than civility is possible. Mustapha would not encourage associations like food banks. Each area should be responsible for the people in its area. People need to know what's happening in their area, and can anything be done to help people: are they ill, injured, laid off, etc. Then the community in that area can try to respond to that need. When asked if Islam was better served by being apart from or a part of government, he replied, "Islam would be best served by each person taking his own responsibility, taking care of his own area."

Mustapha has a suspicion of government that I don't share. And yet I appreciate what he's saying about people knowing one another, sharing what they have, and meeting their own needs. The issue seems to fall back on whether a situation requires the government's help, or whether the situation is avoided by people because they believe/hope that the government will handle it. Again I am struck by the manner in which religious convictions transform themselves into everyday actions.

Islam as submission to the will of Allah described an attitude, a relationship between believer and God. The first element of the submission is to acknowledge that God is God. To submit, *sub* + *mittere*, from below + to send, has the sense of forced to submit, but also the sense of freely acknowledging the correctness of another position. In politics, politicians yield (give their support) to a position that is superior to their own. In business, people try to put themselves in another's shoes, and submit (present) what might work in this situation. Sometimes submit mean to share a position, when a person counters with a submission of their own to elucidate the first opinion. It can also mean to give into or to turn over to another direction for one's life. As I tried to think of how this submission might benefit Western society, I realized that we had a group that has been

making use of this principle for about seventy-five years, *Alcoholics Anonymous* (AA).

AA has become legendary in turning people's lives around. The *Big Book: the Basic Text for Alcoholics Anonymous* (1976) lists the first three steps in the program of recovery as:

1. We admitted we were powerless over alcohol -- that our lives had become unmanageable.
2. Came to believe in a Power greater than ourselves could restore us to sanity.
3. Made a decision to turn our will and our lives over to the care of God *as we understood Him.* (p. 59, italics in the original)

The authors say: "we think...selfishness-selfcenteredness..is the root of our troubles...We have made decisions based on self which later placed us in a position to be hurt" (p. 62). This letting go of self, and allowing a higher power to act, is at the root of this program. Some but not the majority have a dramatic religious experience. Most change incrementally. Agnostics and atheists seem to have similar experiences to those who believe in God. The belief in a power greater than themselves seems sufficient to allow the change to occur.

The attitude of submission to a greater power seems to remove that desire to take the first drink, and it provides recovering alcoholics with a desire to help others similarly afflicted. Having tried to resist the first drink by self-knowledge or will power, the alcolohic often finds that through submission, the desire for that first drink is removed, or that the mindlessness with which they took that first drink is removed. The power they testify to is not their power, but a higher power. It seems from testimonies that this power does not have to be part of a fully developed religious or philosophical system, but simply the recognition that people can't do it themselves. This first step of submitting to a greater power, however vague, seems to begin the process of recovery. In this approach, alcoholism is a disease of the spirit, and drinking is only a manifestation of a deeper malaise.

The second part of the change is an alcoholic's desire to help others. Part of one's own cure is to establish a community where others can benefit

from the experience of those who have gone before. In helping others, one provides a service that only like can provide to like, yet at the same time one's own personal conviction becomes stronger and stronger. The organization consults with professionals, but is led by those who have experienced the program. There is no cost for these services, and fellow alcoholics give freely of their time and sometimes their personal resources. These people are truly 'taking care of their area of the world'.

The challenge to my own beliefs

Eventually all these conversations and readings challenged my own faith and beliefs. I had met people who to me seemed genuine and authentic. I'd been given an opportunity to hear in their own words why they believe as they do and why they act as they do. I'd been reading their sacred texts and learning through courses and personal reading systematized versions of their beliefs. In addition I was exposed to the ideas of meditation and the not-self that intrigued me. Eventually I reached a point where I felt overwhelmed by everything that was before me.

How does the divine work when so many religious leaders spring up in certain time periods and in different places? And, for me, is Jesus an example of this phenomenon or is he a divine breakthrough into human history, a totally different manifestation of the divine in the world? Does the divine reach out to people as in the revealed religions, or do people stretch and try to reach beyond themselves to the divine? Is what stands behind what we see, personal or impersonal, concerned or unconcerned about people?

This unsettled time did not last long, but I felt that I had undergone a change. The distinction that Lonergan and Smith make between faith and belief is helpful. Faith is the response to the initial religious experience. Beliefs (traditions for Smith) were a people's expression of their faith. This created a new context from which to view religion. The change was characterized by an openness and a respect for others' beliefs and ways. This change was based largely on my experiences with these ten people, and the people that I had met at university. Beliefs were not separate from the people who hold these beliefs. My understanding of other religions became more personal because of my conversants, and more intimate because elements of their beliefs had touched my heart and made sense to my mind.

This openness to other religious expressions lead me to pursue the ideas of self and not self in Buddhism and the Vedic tradition of Hinduism as well as similar ideas in my own religious tradition. I also began to meditate on a more regular basis.

At a basic level, we are all the "other" to someone, and living in community is our way to respect the other, to tolerate the other without suspecting the other, or being afraid of the other. Sometimes we are "other" to ourselves. The Bible says, "I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do" (NRSV, Romans 7:18-19). We also picture ourselves as "other" to God. This gulf seems uncrossable, yet the mystics of all the major religions say that some form of conversation is indeed possible.

Theme Three - Meditation

Self and not self

My interest in the self and not self developed during the past seven years. The notions came up in a religious education class, and I remember moving to consider these notions slowly. I thought of religious education as an academic persuit that would allow people from many different backgrounds to dialogue; these notions opened up a different avenue of communication. This communication was direct communication with the divine. The notions 'self', 'not self', 'I', 'me' and 'ego' are all used in different ways by adepts in different religious traditions, yet there are striking similarities. The usual practice that incorporates these notions is meditation.

Is meditation something that could/should be taught to young people? Was religious education to be an experience as well as an understanding? I didn't have a lot of background in this area, so I began by reading books on this experience. About the same time I was introduced to the work of Anthony de Mello who was a Jesuit priest and director of the Sadhana Institute of Pastoral Counselling in Poona, India. De Mello's work draws a distinction between the 'I' and the 'me'. He does not use the terms self and not self.

The 'I' is the detached principle that remains the essence of who a person is. The 'me' is the conditioned self that sees itself in terms of labels e.g. teacher, or who identifies with what is happening e.g. I am angry. This

I is not the 'I'. The 'I' has a certain detachment from the 'me', and can observe the 'me' in a dispassionate fashion. 'I' do not have to identify with my anger. In fact through being self aware, de Mello wants us to see that the 'I' can remain relatively unmoved, by observing what I am doing, but not identifying 'I' with the doing.

de Mello wants us to wake up, to be aware of the reality of which we are a part. He believes that suffering is to the spirit what pain is to the body, a signal that something is wrong. Suffering is usually caused by 'me' clinging to or being identified with a thing or a feeling. It is the 'me' that desires recognition or suffers the feeling of loneliness. The 'I' is not touched by these events when it remains in its dispassionate mode.

Who is the 'I'? In most cases we can only say what the 'I' is not. It is not my body, it is not my name, it is not my thoughts, it is not my feelings because all of these can change. 'I' am a fellow human being. All these transitory things are part of the 'me'. If I confuse the 'me' for the 'I' than I will believe that 'I' am always changing, that 'I' am happy or sad, that 'I' am appreciated or not appreciated.

de Mello proposes insight as the first step in releasing the 'I'. Sometimes we feel that more effort, better habits, or more firmly held ideals will allow us to change. This is not so. What often is needed is the insight into why we feel the need to change. If the locus of the need to change is not identified, then all is false asceticism. The second step is understanding. Why am I doing what I am doing? Allow feelings, even negative ones, to arise naturally. Understand that the feeling is in me not in reality. Changing out there will not be effective until change in here, my own self, takes place. Don't identify with the feeling, positive or negative. The 'me' is concerned, but the 'I' understands that everything passes. Awareness is realizing that no matter what changes in reality, even to the delight of 'me', can change back again to the chagrin of 'me'. "You keep insisting, 'I feel good because the world is right.' *Wrong*! The world is right because I feel good. That's what all the mystics are saying" (1990, p. 83, italics in the original).

Awareness of 'me', but not identification with 'me' is the first step to enlightenment. Enlightenment happens when a person sees what is already there. de Mello's hero is an unnamed Master who might be from any

tradition. Here is a sample of a dialogue with the Master from *One Minute Wisdom* (1985) called "Letting Go".

> "What must I do for Enlightenment?"
> "Nothing."
> "Why not?"
> "Because Enlightenment doesn't come from doing -- it happens."
> "Then can it never be attained?"
> "Oh yes it can."
> "How?"
> "Through nondoing."
> "And what does one do to attain nondoing?"
> "What does one *do* to go to sleep or to wake up?" (1985, p. 58)

de Mello's theme throughout his writings is constant. People don't need Masters who can guide them, they need to be aware of what is right in front of them. Clinging and attachment come from within. If these feelings are allowed to surface and be seen for what they are, they vanish. If 'I' struggle against these feelings, 'I' invest them with power, a reality that they do not have. Enlightenment comes when the 'me' is seen for what it is, and the 'I' can enjoy what it is within creation. There is also a sense that learning, especially book learning, does not assist in this process because it creates the illusion that if 'I' knew all the factors involved, than 'I' would be in control and content with life. But de Mello says, "Meaning is only found when you go beyond meaning. Life only makes sense when you perceive it as mystery and it makes no sense to the conceptualizing mind" (1990, p. 148).

Jesus often had sayings that were oblique and hard to understand with our normal ways of looking at things. "Whoever finds his life will lose it, and whoever loses his life for my sake will find it" (NRSV, Matt. 10:39). Father John McKenzie S.J. says that the Greek word here *psyche* as life is better rendered by the idea 'self' (Brown, 1968, p. 82). It is not only a matter of possibly giving up one's life, but it is giving up who one is now and who one will be. In losing one's self, one will find the meaning of who one is.

Needleman (1990) in *Lost Christianity* presents the results of his efforts to discover within the traditions of Christianity what many Christians are seeking in eastern religions; namely, a way to experience God directly in their lives. A sometimes enigmatic Fr. Sylvan is his catalyst in reflection. Needleman is Jewish, and has been studying and presenting lectures on Christianity for several years. Fr. Sylvan in a monk who has been considering many of the same questions that call to Needleman. We do not know whether Fr. Sylvan is an Orthodox or Catholic Christian. Fr. Sylvan's understanding of *ego* is slightly different than de Mello's 'me'. The ego can become trapped by our senses or by our spirits, but there is something in the ego that also senses the inherant unity of spirit and body that is the human being's reality.

Fr. Sylvan calls this seeking for more, the "holy desire". It goes beyond "ethical convictions" or "intellectual certitude" to a way of finding and being myself. It seeks to push beyond beliefs as dogmatic summaries to a faith which might be called falling into God, the God beyond all that is known of God.

"'Lost Christianity' is the lost or forgotten power of man to extract the pure energy of the *soul* from the experiences that make up his life" (p. 176). The soul is seen as the bridge that can unite emotions and thought with Spirit in a harmony which serves a higher purpose. "The soul is the intermediate principle in human nature, occupying the place between the Spirit and the body" (p. 166). Spirit is the "movement towards Godhead". Body includes the physical body, but also includes thoughts and emotions. "The power or function of the soul is attention..." This "gathered attention" is "directed simultaneously towards the Spirit and the body".

Sometimes the gathered attention is called the "attention of the heart" as it fulfills its mediating and harmonizing roles. "The mediating attention of the heart is spontaneously activated in a man in the state of profound self-questioning." The "Question" arises in moments of great elation or great tribulation. Attempts to downplay the impact of the question by "explanation, emotional reaction, or physical activity" lead to the "first dispersal of the soul". The force of attention is lost to the "psycho-physical organism". Failing to realize that the tension of the moment is natural, we struggle to overcome our thoughts and our feelings by means of another thought, 'Do this, don't do that'. By struggling, the energy that would be

used to create the soul is lost. However, when this attention can be gathered and held in the heart, there is the possibility of a conversation to body and to spirit (p. 167).

This idea of soul is not the usual Christian idea of something complete and finished created by God. But it does explain how mystics describe their longing for God both in their bodies and in their spirits. The body and spirit do not move against one another, but under the direction of the soul, they both yearn for the "more", and they both expect to experience the "more". Fr. Sylvan is very firm that, to love God, we must first love ourselves. To love ourselves we need to be able to hear that part of ourselves that cries out for God both in our bodies and in our spirits.

The Christian tradition encourages us to love others, and indeed there are many worthwhile actions performed on behalf of others. However, these actions are never fully detached from self. To perform these tasks as God would want them performed, we are asked to lose ourselves, our egos. This is the ego that is attached to our senses as well as our ego that is attached to our spirits. Interestingly, Fr. Syvan says that it is the ego itself that calls out for "more" but, without the guidance of the soul, it goes nowhere, only back into itself.

When the soul forms, the "inner being" is created which results from the new manner in which body and spirit are with one another. We guard the senses, we keep the mind in the heart, and we live in the question. The experience may be fleeting. It may only be a momentary awareness of myself in an emotionally charged situation. It is often at the time of meditation, but not exclusively so. As the soul begins to form more often, and to stabilize over longer periods of time, we must guard against the "second dispersal of the soul".

If we become preoccupied with the "inner being", guard the senses but totally forget the body, then we've again allowed the energy of soul to slip away from the edge between body and spirit, to be used up exclusively on my inner being. Fr. Sylvan sees several dangers in this circumstance. First, we can find ourselves within the mystical experience without knowing how we got there. Once there we can be ensnared by the experience and not allow ourselves to move further down the path to the "God beyond god". Nor can we act as guides for others to this place, because we don't know ourselves how we arrived. Second, we can find ourselves in control of our

senses, and doing much to promote the good of others; but, again not knowing how we arrived, we seek no further. Indeed in this latter case, if we're not attending to our bodies, our spiritual energy can combine with impulses of our human nature which can create highly volatile situations. "This is mysticism without a soul, roughly speaking. They have known God, but there is nothing, or relatively little, in themselves that can transmit God to their own body" (p. 193).

Sogyal Rinpoche (1993) in his book *The Tibetan Book of Living and Dying* discusses the illusion of *ego*. In our lives we are faced with two paths. The first is ego and the second is our true spiritual identity. Ego is a nonentity. It is "the absence of true knowledge of who we really are, together with its result: a doomed clutching on, at all costs, to a cobbled together and makeshift image of ourselves...that keeps changing and has to, to keep alive the fiction of its existence" (p. 116). It often feels that we have no alternative. If this ego isn't me than who or what am I?

Buddhists describe this inner discernment as "discriminating awareness" (p. 120) that allows us to begin to feel free of the ego. Freedom occurs when we realize that all suffering occurs because of our ego's attachment to things that continuously change. Buddhists have not done away with the ego, "...it means that there never was any ego...to begin with. To realize that is called egolessness" (p. 121).

Thich Nhat Hanh (1995) remarks in *Living Buddha, Living Christ* that even doctrines like the not-self are conditioned by history and only point to the goal of Enlightenment. Buddha was involved in trying to lessen the influence of the Vedantic Hindu concept of Atman -- self. This latter teaching was abhorrent to him because he felt it continued to justify a caste system that was being preached by people who already had all of life's benefits. As a result Buddha emphasized the not-self. But Buddhists both in the time of the Buddha as well as today are warned: "There is something more important than non-self. It is the freedom from the notions of both self and non-self. For a Buddhist to be attached to any doctrine, even a Buddhist one, is to betray the Buddha" (p. 55).

<u>The practice of meditation</u>

Meditation is promoted as the way to transcend oneself and enter into another way of being in the world. In its simplest forms, it is a way to

centre oneself within conscious and unconscious activities. There are elements of detachment from things to which people cling like cigarettes or alcohol. There are the all encompassing goals of enlightenment, union with and identification with Atman and Brahman, and the mystical union with the God of the mystics. There is even a middle path that developed in early Christianity that Needleman (1990) characterizes as "intermediate Christianity". Here the practice of meditation has to be rooted in the larger 'why' questions of life; especially where sorrow and pain, and often powerlessness are part of the experience.

In Vedanta, the practice of yoga is the means to the realization that the self, Atman, and Brahman are one and the same. The adept realize that only within oneself, and beyond this or that, will one find one's true self. To do this a person must become more self-aware, and establish within themselves the proper harmony and hierarchy of the body, the sense organs, the *manas* (what is conscious of these senses and holds them in check), and the *buddhi*, enlightened intelligence, which directs the interior search.

When a seeker, like Naciketa, is ready, there are four *sadhanas*, or disciplines, that must be in place: the ability to discriminate between the eternal and the ephemeral (*paravidya* and *aparavidya*), the renunciation of the fruits of one's actions either now or hereafter, the sixfold wealth (inner control of the body and senses, equanimity in the face of opposites, internal concentration), and a yearning for *moksha*, liberation (Ranganathananda 1968, p. 318). Since the way can only be known by one who has experienced moksha, a teacher is needed both to satisfy the knowledge (*vidya*) that is requested by the student, and to provide the exercises (*yoga*) required by the student.

Graham (1990) set out on a quest to find life's meaning. This quest began almost thirty years ago, but focused itself in the two years (1987-89) that were used to research *God's Dominion - A Sceptic's Search*. Raised a Roman Catholic but now an admitted sceptic, he visited a variety of religious leaders and religious communities across Canada and around the world. In the early 1970s, a dream about Buddha and a course on meditation became the basis for his current view of life's meaning. This book is the result of his own spiritual journey.

The dream about Buddha involved Buddha and himself playing mental games. Graham saw a child slip into a running stream. Buddha said

that Graham had a choice. He could jump in and try to save the child or perhaps hope that the child would be saved by others; or they could do this: Buddha united his mind to Graham's, and they both plunged into the stream and drew the child up onto the shore. Buddha's response was to laugh and repeat, "All is mind, all is mind." This dream seemed to direct him to a retreat led by S. N. Goenka of the Therevada Buddhist tradition. That was in the early 1970s, and over the years he's made several more retreats of up to thirty days with Goenka.

The method was to concentrate on the breath in and out. Not to use a mantra or to focus on an image, but to focus on the breath going in and out. In the beginning he found it impossible to concentrate for longer than a few seconds. He discovered as most of us do that concentrating for even a few seconds is extremely challenging. Our minds seem to be their own masters and travel from one item to the next incessantly. Gradually over time, he was able to meditate in this fashion for over an hour at a session.

Graham became convinced of several realities. First, he knew that genuine practices purify inevitably. Over the years in his own life he experienced the need for cigarettes and alcohol lift. It was not through any asceticism of his own, but simply the harmony he was establishing with himself reaching a point where these things were no longer desired. His teacher, Mr. Goenka's belief was that when a "particular habit was ready to surface, as a sensation, it would be erased naturally" (p. 385). Buddhists call this the Chain of Conditioned Arising. Sensations of craving or aversion serve to reinforce the self of the person who is experiencing these sensations. When these are remembered or dwelt upon they build the idea that this is the history of this person. On the other hand if these sensations are dealt with in a spirit of equanimity then they can be observed and allowed to pass away. "Wisdom is the equanimity with which we handle whatever rises and passes away" (p. 382). Graham remarks that the changes to himself went beyond giving up tobacco or alcohol. These changes were obvious to himself, but also to others. And this led him to his second conclusion.

No amount of talking or teaching, about something as important as this is, is of any value if it is not experienced. As the Buddha says, "When you yourselves know that these principles are wholesome, blameless and praised by the wise -- when adopted and carried out they lead to welfare and

happiness -- then you should accept and practise them" (p. 386). There is a leap of faith at the beginning in whether this method will be worthwhile, but a person remains with the method because it does work. Graham remains a sceptic after all his searching, but he does believe that the Theravada Buddhist system of meditation taught to him by Mr. Goenka has changed his life.

Thich (1995) describes how he first learned to touch peace as a novice monk. People are asked to touch deeply one aspect of their body's functioning, their breathing. This touching makes them mindful of both their mental and physical realities, calms these processes, and brings them into alignment. While they breathe in and out, focused on their breathing, they recite a short prayer or mantra. The focus of each prayer is a part of one's body, often understood figuratively.

> Breathing in, I am aware of my heart.
> Breathing out, I smile to my heart.
> I vow to eat, drink, and work in ways
> that preserve my health and well-being. (p. 18)

Thich is not totally comfortable in calling meditation a technique. What I am trying to do is "to *be* in the present moment, to be aware that we are here and now, that the only moment to be alive is the present moment." (p. 17) "Touching each part of our body in mindfulness, we make peace with our body, and we can do the same with our feelings" (p. 19).

In the Foreword to *Living Buddha, Living Christ*, Bro. David Steindl-Rast makes several important points. Nhat Hanh is Vietnamese. His monastery was caught in the fierce fighting that took place during the Vietnam war. In this most ugly of confrontations, the Buddhist monks had to try to continue to live at peace, and do what they could for all victims of this war. Thich was the chairman of the Buddhist Peace Delegation during the war. This way of being at peace was formed and tried during the Vietnam War, a "time, when in the face of death, human hearts were most alive" (p. xvi). Second, he reminds us that in the Zen tradition, of which Thich is a Master (Thay), that reality is beyond notions, concepts, or words. Though Thay accepts that concepts are a means to an end, ultimately we must "transcend words and concepts to be able to encounter reality" (p. xvii

). Finally, Bro. David recalls his Christian roots where spirit is symbolized by the breath, especially the breath of God. The *ruah Yahweh,* in the Hebrew Scriptures, is a powerful and creative force in the world. In Genesis 6:17, the spirit of life is the breath; in Ezechiel 37:7, the spirit or breath is sufficient for the dry bones to reassemble, and in John 20:22 Jesus breathed on his disciples and said, "Receive the holy Spirit".

Chogyam Trungpa (1995) says that "when we talk about the practice of meditation, we are talking about a way of being" (p. 5). Indeed "there is just a noun , 'meditation'. There's no meditat*ing*. You don't meditate, but you be in a state of meditation" (p. 6). This gives us an insight into two activities: one, there is not necessarily anything to meditate about and, two, we are already in the state of meditation, but we are, like de Mello would say, not aware of it.

Sogyal Rinpoche is a Tibetan Buddhist monk. He divides the meditation mentioned above into three forms: attending to the breathing, focusing on the picture of a master, and reciting a mantra. The first and third we've already seen; the second brings us into distinctively Tibetan forms of meditation. Masters - *Rinpoche*, 'the Precious One', are often seen as present-day *bodhisattvas,* or as incarnations of previous masters. Sogyal himself was taken to his master at the age of six months, and named after a master who had recently died. Sogyal is especially devoted to Padmasambhava who brought Buddhism to eighth century Tibet. Padmasambhava is seen as the Guru Rinpoche, the teacher of masters. Masters are known for their compassion, and their orthodoxy is confirmed by their lineage, who their masters were.

The relationship of master to student is characterized by *mo gu,* longing and respect -- respect as you come to know your master better and better and longing because "the master is your heart link with the absolute truth and the embodiment of the true nature of your mind" (p. 136). All people have an "inner teacher" that struggles to see one's own buddha nature shine forth. The "outer teacher" is the master, who is reflecting and saying what the "inner teacher" has been trying to accomplish all along. These two cease to be two but become one in purpose. And when the master dies, there are stories of the transformation of the "wisdom mind" of the master to the student. For this reason students are seen as the "heart-

sons" of previous masters. With a new clarity, they receive and share the teachings of their masters after the latter's death.

During meditation, says Sogyal, you should concentrate less on the actual breathing and more on quietly relaxing. Mindfulness is not of the act of breathing. It enters by the gap between when one idea ends and another arises. Nor is mindfulness resting in the gap, enjoying this new experience, but it seeks what is beyond the gap. Mindfulness is not upset by negative thoughts, nor overjoyed at positive ones. It seeks to unite itself with what is and not lose itself in all that changes.

The second form of meditation, focusing on a picture, is a good way to introduce *guru yoga*. Guru yoga is merging with the wisdom mind of the master. The master guides and instructs his students on the phases of existence, *bardos*, both while living on earth and after the master has passed over into *rigpa*. For Tibetan Buddhists, our lives can be divided into four interconnected realities: the natural bardo of this life, the painful bardo of dying, the luminous bardo of *dharmata* -- the essence of things as they are, and the karmic bardo of becoming. *Bardo* can refer to any phase, and the teaching of the masters about that phase, though among the common people bardo is used for the 'intermediate state' between death and rebirth which has special importance as a person ceases to be what they were, and is not yet what they are to be.

Tibetan Buddhists refer to the mind as *sem* and *rigpa*. Sem is the mind with discriminating awareness. It tries to create a sense of 'me' in the flux around it. It uses the category 'other' to distinguish people and things from itself. Rigpa "is at once intelligent, cognizant, radiant, and always awake" (p. 47). It is knowledge of knowledge itself. "It is in fact the nature of everything. It can never be said too often that to realize the nature of mind is to realize the nature of all things." (ibid) "The revolutionary insight of Buddhism is that *life and death are in the mind, and nowhere else"* (p. 46, italics in the original).

The practice of guru yoga involves four steps. An invocation where a person tries to visualize their master as alive, present and embodying/radiating truth. With trust, thinking of all the master's kind acts and compassion in this life, allow their mind to merge with the master's wisdom-mind. They are not left to their own mind to enter rigpa, but are again supported by all the buddhas who have gone before them. As they

invoke the power of the buddhas, their own buddha nature is awakened. Next, there is a maturing and deepening of the blessing. The blessing is "a transformation in which your mind transcends into the state of the absolute" (p. 147). A mantra expressing devotion and desire for union is repeated. Students think that they actually are their masters, that they are being filled by their masters' heart-essence. All the while the students feel that they are moving closer to their masters.

The third step is empowerment. Power is passed from master to student. The power cleanses negative karma from the body, from speech, from the mind. It empowers the student to visualize, to focus on the mantra and to understand the "primordial purity of the essence of Rigpa" (p. 148). And finally, the dissolution of what separates the student from the master as they become one in Rigpa.

Students are encouraged to perform this practice throughout their lives so that it becomes more and more a habit. Because the mind contains both the sem mind -- I am alive and I am dying, and the reality of rigpa -- I am already part of all if I would only be mindful of this reality, the moment of death is either catastophic or enabling. Sogyal says, "if at the moment of death, you can unite your mind confidently with the wisdom mind of the master and die in that peace, then all, I promise and assure you, will be well" (p. 149).

The particular form of meditation used during the time of dying and death or the time of becoming after death is called the *phowa*. "Phowa is often referred to in the teachings as a method of attaining enlightenment without a lifelong experience of meditation practice" (p. 232). The process is similar to guru yoga though there are different levels for the person who is dying, the person who is supporting the person who is dying, and an adept who might actually assist with the transference of mind at the time of death. This latter level Soygal does not discuss because of the training this person requires.

The essential phowa practice for the person dying or their supporter is to bring to mind the spiritual figure whose compassion they felt and in whom they trusted. Then a prayer or mantra is spoken that asks for release from negative karma/sin, the desire/grace to die a good death, and the hope that their death will benefit all beings whether living or dead. Next, they imagine that this figure is sending them their love and power perhaps as

rays of light. These rays of light purify them and remove fear. Their own light is then allowed to merge with the light before them. They rest in this light, the beginning of rigpa. If they are supporting a dying person, they can do this practice anywhere at anytime. If they are with the dying person, they can imagine the compassionate person above the dying person.

When asked if a Buddhist should do this for a Christian without the latter's knowledge, Sogyal replied, "You are invoking the truth, and Christ and Buddha are both compassionate manifestations of truth, appearing in different ways to help beings" (p. 218). For Tibetan Buddhists who have not had a lifetime of practice in meditation, the compassionate presence often invoked is the Buddha Amitabha, the Buddha of Limitless Light. He is the primordial Buddha of the Lotus family to which all human beings belong.

Phowa can be made at anytime, but the time just after death, the first twenty-one days after death, the weekly anniversaries of death for seven weeks, and to a lesser extent the forty-nine days after death are seen as having special significance. Tibetan Buddhists believe that an adept at the time of death can do phowa for the person who has died and immediately the dying person's mind will be transformed into rigpa. They also believe that for seven weeks on the anniversary of death -- day and time, the dead person again passes through the phase of dissolution of mind from body. This is suggested as an especially important time for a relative/friend to do phowa for the deceased person.

Sogyal's desire has been to offer the West a help in dealing with death. He notes our avoidance of the topic in many ways, our feeling of helplessness when someone we love dies, and the ache in our hearts when we see someone die alone without friends or support. This has become his mission. With Tibet being hostile territory for Buddhism, masters had to look elsewhere for what they were being asked to do. For Sogyal, the response has been to share Tibetan Buddhism's insights into death and dying with the West.

Personal experience with meditation

Over the past seven years I've been practicing meditation on a regular basis. In some ways, I've been predisposed to this practice from my youth. Catholics have a belief in the real presence of Jesus in the bread and wine of

the Sacrament of Eucharist. When the sacrament is reserved in a small case called a tabernacle in church, Catholics are invited to visit with this presence, to pray before this presence, to petition this presence. I had done this as a young boy with my parents, and I had done this intently as a young seminarian trying to decide what God was asking me to do with my life. I was comforted by the quiet and by the presence I believed was there. Sometimes I would pray, but lately I just sit and visit. I try to be of one mind with Jesus. Not to know great things, but to rest/to be assurred of this presence, and that I am with/in this presence.

With meditation, I've used both a sitting on the floor and a sitting in a straight backed chair method. I've closed my eyes (and sometimes nodded off); I've opened my eyes. I've focused on a flame; I've tried to clear my mind completely. I've focused on my breathing; I've used mantras with my breathing. I've tried doing phowa for my father who died last year. I've continued to sit before the real presence.

There were two important considerations in the practice of meditation for me. The first was a desire not to leave my own religious traditions. The practice should have the feel of a development rather than a cultural shock about it. And second, the principles that Graham (1990) enunciated earlier bear repeating: genuine practices purify inevitably, and that no amount of talking will ever take the place of experience.

Catholic writers have long been interested in Eastern religions. From Dom Aelred Graham (1963) to Thomas Merton, from William Johnson S.J. (1971) to Sister Elaine MacInnes (Poitras, 1996) a member of Our Lady's Missionaries and a zen master who is a Canadian, Catholics have been interested in elements of eastern religions. Thomas Merton (1941) recalled how a Hindu friend suggested that he read the Christian mystics. This friend who lived the truth of religion in his daily living was an inspiration to Merton. On the day he died in Bangkok he acknowledged that by openness to these Asian traditions we stand a better chance of understanding our own (Christian) traditions (Merton, 1973). What attracted Merton was how the Eastern traditions understood consciousness as a reality beyond verbal formulas.

When I was younger, I was struck by the wisdom of Rabbi Gamaliel as recounted in the Acts of the Apostles. He seemed to espouse an excellent principle by which to judge new things. Peter and several apostles had

miraculously escaped from jail the night before, where they had been placed for proclaiming a risen Jesus. The Sanhedrin, a Jewish juridical body in most matters, was furious. They didn't need any more people talking about Jesus' power, especially now that he'd been dead from crucifixion for several days. They had Peter and the rest rearrested, and when Peter refused their request to stop speaking of Jesus, many wanted these upstarts put to death.

Gamaliel had the disciples of Jesus held outside the council chamber. He reviewed with the Sanhedrin what had happened to more recent revolutionaries. They were now all scattered. Then he said, "So now I tell you, have nothing to do with these men, and let them go. For if this endeavour or this activity is of human origin, it will destroy itself. But if it comes from God, you will not be able to destroy them; you may even find yourselves fighting against God" (NRSV, Acts 5:38-39). Being practical men they accepted his advice, had the disciples flogged, and forbade them to teach in Jesus' name. This the disciples promptly ignored, but the Sanhedrin had flown the flag and indicated that they might intervene again. What behooved the leaders of the Jewish people then, in regard to this new way, might well behoove Christians today in regards to the religions of the East. There are many questions. How do we incorporate a technique developed by people over centuries into a revealed religion that has its origin with only one group of people? How do the various understandings of meditation complement one another? Are these forms of meditation all compatible?

My own interest has been to understand reality under the aspect of truth. I picture the truth being among all people. We are around truth as if we were on the edge of wheels, some smaller and some larger, but the hubs of all the wheels are in truth. Connecting the hubs to ourselves are spokes like in a wheel. As we move down our spoke closer to the hub, we move closer to the truth. As we move closer to the truth, we also move closer to one another, and where on the edge of the wheel we were far apart, now as we move closer to the centre, our shoulders begin to rub. This has been my experience during this search.

So I have been meditating for seven years and I continue to sit before the real presence. Meditation is calming and relaxing. I've not used a master myself. At first, the time seemed to drag on, but, gradually, I found

the same comfort both in meditating and in sitting quietly in church. I've not had any experiences where I seem to dissolve or to become part of something greater than myself.

But I have become more centred. My body and my spirit are more comfortable together. This goes not only from my ability to relax and be calm, but also to the point where personal habits of speech and of act that were a concern to me are no longer a concern. These concerns arise during meditation. I acknowledge them, and then quietly return to attending to my breathing. Over time these concerns have become less and less, and the demands from my body have also become less and less. What might upset me before or gave rise to anger, no longer upsets me. This was true especially in relationships when my anger was more irrational, and where I couldn't describe to myself or another person why this situation gave rise to such strong feelings within myself. Gradually, in these situations in which I hadn't previously been able to cope, I found myself taking a breath, becoming more centred, and then trying to explain slowly and deliberately what was bothering me.

Another technique that I've used in meditation is to bring a problem to the level of consciousness. This is a problem for which there is no solution at the present time. I present it and then leave it, returning to the meditation. I believe that the solutions to these problems arise as we come more into focus ourselves.

Fr. Sylvan points out that the ego can take over just as much with asceticism as with over indulgence. If we try to satisfy every urge of our senses, our "sensuous ego" becomes entrapped in samsara. If we think that we've arrived when we begin to experience some of the benefits of meditation, it is still the "religious ego" which believes that all this experience is for it. The challenge for us is to let go even of the experiences of meditation.

There is an implied promise that when spirit, soul, and body are in harmony, then the path lies open to union with the divine. Further, when you begin to practice meditation in this fashion, your emotions and your body become quieter, and the interaction of thought and emotion become more comfortable. Where before thoughts were seen as the controllers of emotion or urges, now they are at the disposal of another power.

The one method of meditation that seems to have completely escaped me was doing phowa for my father after his death. I tried the practice on two on three of the weekly anniversaries, but forgot on the other three or four. I knew that I wanted to do phowa, and then the next day or even two days later I would remember that I had forgotten. It was the beginning of a new school year and I was very busy, but I was very surprised that I would not remember later in the day what I had promised to myself earlier in the day. On the occasions when I did try phowa, I had a sense of being dissatisfied with the experience.

This dissatisfaction might come from my inexperience with this method. I had not previously tried any forms of Tibetan meditation. I didn't think of linking phowa to the Buddhist belief in rebirth and contrasting that to my and my father's belief in life after death. I thought that if there were an insight here that I should try to benefit by it. As Christians we profess a belief in the resurrection of the body, but we don't believe this happens until the Final Judgment. In the meantime between now and then, we don't understand how the spirit separates from the body, nor the manner of existence of the spirit until the final reuniting. Finally, I may have been hoping for more from this experience than I had any right to expect. I have not had any breakthrough experiences with meditation in general, though I believe there has been a positive effect. Why should a meditation practice tried only three or four times have any greater result?

Meditation in religious studies class

I've used meditation with my senior high religion class for the past three years. When I do this with my Religious Studies 15 students, I use strictly Christian forms. Currently, I'm following a program developed by the late Father John Main, who led a house of meditation in Montreal. His interest in meditation developed from an encounter similar to Thomas Merton's (Harris, 1995). He was employed by the British Overseas Service in Malaysia when he was dispatched to deliver a letter to a local ashram. He was so taken by the atmosphere in this ashram and the yogi who led it that he returned to study there himself. This Hindu wise man agreed to teach him to meditate, but he insisted Main use a mantra from his own religious tradition.

We usually begin with five minute sessions that increase to ten to fifteen minutes, and we would practice for about ten classes in a row. I make a point to use texts on meditation that come from the Christian tradition, and methods that have roots in Christian practice. These methods are to meditate on a verse from the Bible that shows Jesus' love and compassion, to say a short prayer (mantra) over and over while breathing in and out, for example, Come Lord Jesus, Come, or to use a guided meditation that involves the students closing their eyes, and imagining that they are meeting Jesus in a relaxing spot like a garden, a beach or a mountain. The students are encouraged to talk to him, listen to what he has to say, and then say good bye to him.

The response from students varies. In guided meditation, some are unable to close their eyes. Some are restless, and have great trouble concentrating. Some try to distract, especially if I'm modelling a closed-eyes method. It surprises me that they are unable to close their eyes, and to remain quiet and content with their own thoughts for five minutes. Perhaps there is an element of lack of trust for the group that they are with.

But they are interested and, when asked, they are usually keen to try meditation. A small percentage of students seem to meditate without a great deal of guidance. Most are willing to commit to the ten sessions. When the problem isn't getting started, it seems that the tendancy to nod off is the next major difficulty. These difficulties point to the realm of consciousness that meditation aims for. The mind must be able to draw in its attentiveness to concentrate lightly on the breathing. At the same time, as the mind excludes what is happening around it, it must remain sufficiently aware that it doesn't drift off into sleep.

I asked my two classes previous to this year if they had tried meditation after our experiences in class. Four out of forty-five had. Two used it as a relaxation technique, and two wanted to emulate the 'yogi flyers' that appeared a couple of years ago.

The practice of meditation may spark an interest, and it is a way in which students can enter into the practice of several world religions. As well, I can see where a commitment to the practice over months could be very beneficial. All students might benefit from the calming effects of meditation, and it may provide them with another way to understand themselves, both in thought and in emotion.

In the last chapter of the study I look at three levels of education that will experience change in the future: the curriculum, the community within which schooling takes place, and the influence of religion on education in public and Catholic schools. Schools that become more personal and more oriented to the shared quest will transform themselves from within. Schooling becomes a path to personal knowledge.

The political landscape changes regularly. This is a time when communities are searching for models of schooling that reflect the community's values about living. It may be a time when the common curriculum of the public school will itself experience diversity. In Canada, the political structure of the nation is up for debate. This debate will touch all the things people value: language, culture, identity and religion.

Finally, schools are challenged to come to grips with many trends in society that would critique how schools are doing. These trends focus on conversations that are either too strong or not heard at all in education. The element of control has been questioned by Huebner (1995) and Macdonald (1995). The tendency to evaluate only what can be measured has been exposed. Voices from the ecological movement or feminism among others are insisting on being heard. Among the voices not heard is religion, but more specifically the religious viewpoint on life.

Chapter Six

Religion and the Curriculm, the Community, the School

This study reflects the variety of ways that people understand themselves and life around them. This diversity is evident in the different ways that religion, curriculum, and Canadian identity have been presented. Knowledge, as Berger and Luckmann argue, is socially and culturally constructed. It has a tendency over time to develop meta-narratives to explain peoples' places in the world. These meta-narratives are challenged by the plurality of views that undergird today's multicultural society.

The first section of this chapter will explore the place of religion in education, especially curriculum. If education is to touch on matters that really matter to people, then religion must be an element in that discussion. The second section looks at how public education in the province of Alberta reflects the growing interest in the relationship of religion and education. This relationship will be viewed against the backdrop of Canadian identity and Canadian unity. In Quebec there has been the influence of the Catholic Church itself as well as the effect of Catholic social teaching on the organization of Quebec society. Outside Quebec the discussion of religious influence has yet to be heard. However, if Taylor (1985) is right, there is a coming exploration of what it means to be Canadian for those outside of Quebec. This search will include the religious dimension.

The third section discusses the various ways in which religion might influence education with attention to differences in public and Catholic schools. The first point looks at how religion understood as religious fosters conversation, not only with school, but also among religions. The second point reinforces the experience in this study that knowing people who are members of religious communities is much more powerful than studying about religions. The third point underlines the fact that change comes one teacher at a time as he or she makes the judgment that there is a value for education in looking at life from a religious perspective.

Throughout this study, there has been a personal struggle between Lonergan's theory of cognition and the attraction of certain aspects of what is called postmodernism. The authors and several professors quoted have

shown a preference for one trend or another within postmodernism. And though this study has not followed a postmodern approach, it is true that it was with this group of authors and professors that this study found a home. This doesn't mean that they necessarily agreed with what was said, but they acknowledged that the voice of religion should be heard.

These people have created a home where religion was a guest. They have formed a community to study education from a wide variety of approaches, and they've encouraged people to live their own curriculum, to find their own way. Slattery (1995) outlines eleven perspectives on postmodernism (p. 15). Postmodern curriculum challenges all the presumptions about 'what' should be studied, and recasts all "studies" as "studying". The process is the key. To jump into the "flux", and see where it might lead. To refuse reason any claim to absolute truth, and to invite poetry and aesthetics to offer their insights into life.

And yet, there is a role for a clear understanding that can be shared by a group. Reason for Lonergan is not a tyrant demanding an assent to absolute truth. He is saying that people are oriented to ask 'why'. The whys always exceed the answers available, and the answers available are often only partial answers. He presents a comprehensive view of how the mind must differentiate its operations based on the object or subject that is being studied. Nor is he saying that the intellectual approach to knowing is the only way to know. He discusses feelings, emotions, art, and symbol as part of his analysis of all forms of knowing. But he would ask in the end, when a community is ready to make a decision, that its arguments be cast on the intellectual level as positions. In the human sciences, the truest positions will be advanced by the most authentic people. The most authentic people are those who have most throughly researched the issue with a view to its meaning for themselves and for the people around them.

The School: Religion, Curriculum, and the Life of Schools

As soon as educators begin to believe that schools should teach more broadly about life, the curriculum is going to deal with questions of the spiritual, transcendence, and the variety of religious beliefs. The conversations held as part of this study point to the importance of personal contact between members of different religious groups. These contacts emphasize the importance of sharing story and biography with each other.

In the process of conversing the change from interested investigator changes to fellow traveller. To see through another's eyes is to understand in the heart as well as the head. The sharing of stories is one place that teachers and students can meet one another at a more intimate, more personal level.

For Huebner and Phenix, there was no question that transcendence preceded any other involvement by a person in life. They would object that much of the curriculum presented today is not for life but for evaluation. They see experiencing transcendence as essential to feed the human spirit. Education that doesn't do this is at best neutral and at worst destructive of the human spirit. The understanding of education within Muslim, Hindu, and Buddhist traditions is closely linked to their understanding of life. The role of the teacher is to enrol the student into that tradition. The teacher has a role within the religious structure. There is a special bond between teacher and student, and an ethical commitment on the part of the teacher to the student. At the present time Muslim religious education tends to be absolutist. Hindu and Buddhist education systems are more open to dialogue, though their influence has been weakened by public education in India and in several Asian countries.

The religions of the East pose an interesting challenge. Can they be placed within the broad lines of modernism that have affected North America and Europe? How did their experiences of colonization affect their experience, if any, of modernity? In Asia, Africa, and India is it fair to describe their struggle as postmodern? How will the different meta-narratives of recent immigrants to Canada affect the ongoing issue of Canadian identity?

The field of curriculum shows a broad continuum of interest from what is measureable to what by its nature is immeasureable. Schools that see themselves preparing students for life cannot ignore the basic requirements of literacy and numeracy. Yet when it comes to meaning, schools need to look to history and literature in an attempt to understand the human condition.

The curriculums that propose "centering", or "transcendence" or "spirituality" as the aim of education emphasise the importance of an education that is personal. Personal that has been gained through knowledge of the self, and the knowledge that the self has in trying to understand the world. Knowing in one sense is as diverse as there are

knowers. Everyone is trying to describe reality from his or her perspective, much like the group of people who are blindfolded try to describe an elephant from an encounter with only the trunk or the tail or a leg. Language and fellow feeling help to overcome the feeling of being alone. With the support of a community, it is possible to live more fully in the uncertainty of mystery than to live in the certainty of a world too tightly conceived.

Taylor (1985) indicated that Canadian society, like many others, is marked by a failure to achieve the hopes that increased autonomy promised. With autonomy, people were to become self-realizing people. Fate would not determine who they were. The temporary stage of making material goods a value in order to survive has now been eclipsed. The dilemma has become that to maintain the quality of life that exists, production must continue to produce the new and the better. People have been seduced by their own technology, but few are willing to step out from society and recover the implicit promise that technology made to allow people to be free of necessity.

There are a few signs that the pursuit of transcendence might be considered by some people as a value that makes life worth living. First, people like Lonergan believe that all understanding is at best partial whether it involves human or physical sciences. Physical science is showing that its laws are not fixed for all time. This leads people to be more understanding of the seemingly slow steps that the human sciences are making. Lonergan's "universal viewpoint" as the sum total of all possible positions that might be held on a topic seems impossible. But the physical sciences began with small steps. Using the genetic and dialectic methods that he suggests, positions can be taken that can be developed, or counter-positions can be reversed. Discussions of human activities such as religious belief, cultural identity, or human understanding are all objects for these methods.

Second, there are groups of people trying to use only the material goods they require. This effort is often at great personal cost as these decisions are measured against the need to support their families. To varying degrees they are trying to live life more in tune with nature, more cognisant of limited natural resources and more convinced that all life forms are necessary for the survival of the planet.

Third, there seems to be a growing interest in spiritual matters. Though church attendance is down, Bibby and Posterski (1992) still find over eighty percent of respondents to their surveys believe in God. There is no appreciable difference between adults and teens. There is interest in other spiritual beings, for example, angels and devils. The media cater to interest in the paranormal, and the plethora of talk shows have as a staple the presentation of a relationship, and an analysis of the moral correctness of the decisions that were made. The pulpit has moved to prime time!

Teachers either believe that they live in transcendence or they don't. This reality precedes any curriculum orientation to transcendence. If teachers recognize the pull of transcendence in themselves, then they can begin to plan how to foster it in their students. Transcendence is not taught from the pages of a teacher's manual, though the manual may have some good ideas, rather it is a more personal sharing of the life of teacher and student with each other. There is an attitude towards life that translates into activities that foster 'wholeness' and 'creativity'. Opportunities that point to the mysteries of life, whether in physical or human nature, will be lost because this is not this teacher's vision of what teaching is.

Slattery sees "curriculum as theological text" as a way to assist in breaking modernity's hold on schools (p. 75). Theology is the accumulation of interpretations to explain a belief. Curriculum, theology, and text are all understood "phenomenologically", as verbs more than nouns (p. 76). Etymologically, curriculum, theology, and text come from running, seeking and ruminating respectively. When a person's focus shifts from what one studies to studying, and one pursues the meaning of words more deeply, then a person can rethink the words and ideas, reconceptualize them. These reconceptualizations are themselves the subject of further understandings.

Slattery's vision of the postmodern school influenced by the curriculum as theological text initially includes three elements. The school will be characterized by "community cooperation" which is the quality of relationship to be striven for by the various stakeholders, and it is the quality which will inspire the interactions of the classroom. Next, the school will foster a "holistic process perspective". In regard to time, this perspective proposes a "proleptic eschatology". This belief sees what is to be hoped for (future realization) in the first act of hoping. This type of hoping counters the no hope of immediate self-gratification, and the next

world hope and delayed gratification of fundamentalists. "Postmodern schooling provides a multilayered, interdisciplinary curriculum that integrates spirituality and theology into every dimension of the educational process." Postmodern schools will not settle for a new course in the curriculum, "rather the nature of schooling will change to reflect postmodern values" (p. 95-96). The postmodern school is a cooperating, hoping, and studying community. The position advanced seems to be that a new model of schooling will have to be created. It will not be possible to put new wine into old wine skins!

Curriculum and the Study of Religion

Lonergan speaks of a world of immediacy and a world mediated by meaning. This study has tried to pursue both these avenues. Meditation is an attempt to converse with the transcendent directly, immediately. It has been the form of mystical encounter for believers in many of the world's religions. At the same time a conversation has been maintained with people and their writing that tries to understand what life and this world are about -- the world mediated by meaning.

The conversations are quite different. The first conversation, the immediate, is, in many ways, not a conversation at all. There is no reference to space or time. There is no frame of reference for the conversation. There are no words. A person is simply be-ing. The path is one of union either as two thous or as part of a greater one.

In the world mediated by meaning, words both reveal and conceal what they describe. The illusion is created that the word captures the reality. This illusion is challenged when a second opinion is given, or a new explanation is proposed.

<u>The world of immediacy</u>

There are many accounts of the divine breaking through into our world. These theophanies or personal experiences serve to confirm the more in life, and often to give personal direction for one's own life. This experience remains personal until the person tries to describe the experience to others. Then they try to mediate the meaning to the other by means of language or gesture or art.

Besides those surprised by a religious/spiritual experience, there are those who seek this experience. A person must walk that path alone. People can be given hints about meditation or centering prayer, but they must commit themselves to the path by their own act of belief, and by their affirmation that what they seek really exists. They stand ready to experience mystery, a known unknown.

In this deepest level of religious experience there is great diversity. The Hindu sees the union of the self and the wholly other as the union of Atman and Brahman. The Buddhist believes that reality is beyond any concept, and that both the self and not-self are illusions. The Sufis experience, as groups, Allah's mystical love for people. The Christian through acts of contemplation and meditation seeks to know God personally.

The Hindu yogi through a blameless moral life, self-discipline, and control of the body, the Buddhist monk through meditation to overcome attachment, and the Christian mystic who meditates on God's love, are all seeking to direct their lives towards ultimate meaning. The Christian also believes that this inner personal unity will allow one to resolve outer conflict and confusion. "First take the log out of your own eye, and then you will see clearly to take the speck out of your neighbour's eye" (NRSV, Matt. 7:5).

It is difficult to see how the practice of meditation could become part of school life or the school curriculum. In theory, there is no reason students could not practice meditation together but from a variety of secular and religious viewpoints. However just as the decision to practice meditation is personal and the result of other life experiences, so its practice in schools would have to reflect its practice in society. Openness to different forms of meditation, even without practice, might help students understand other people and appreciate what is at stake in this experience.

Realistically, at this time, it is more likely to be teachers rather than classes of students who practice the way of immediacy. The turbulance of personal and professional life causes them to seek refuge in something which calms feelings, salves the heart's aches, and prepares them to act on what they know to be the right thing to do.

Teachers live with children and young people who are very different in ability and opportunity. Life is not fair. Everyone is dealt a different

hand, and each person must make the most of theirs. This stance for each child is done in full realization that for some it will not be enough. Yet teachers continue to live and work with each child because they hope, and this is what they are called to do.

The world mediated by meaning

There are two contrasting ways of speaking about God. The first is to speak from within a religious tradition. The languages and the philosophical positions are many that are used to describe this immediate experience. The second way to speak of God is from outside of a religious tradition. Here a person may have adopted one of the following positions: there is no God, there is not enough evidence to believe in God, there is some power behind creation, or there is more time required to answer this question.

Talking about religion in the curriculum

Phenix and Huebner described their understanding of transcendence from the perspective of their Christian faith. Macdonald acknowledged the presence of religion in the topics that he was exploring, but he maintained a distance. This underlines a difficulty when speaking of religion in the curriculum. The experience of transcendence is similar but the expression of that experience is many.

Phenix and Huebner both indicate that the experience of transcendence is something they believe all people experience naturally. Care needs to be taken as speakers move from natural to supernatural ways of referring to transcendence. Because these expressions represent personal faith, the way in which transcendence is discussed must be specified. Huebner's assertion that the life of a teacher living with great uncertainty is like the redemptive act of Jesus' love, is meaningful to a Christian, but not to members of other world religions. The motivating force for a Muslim is obedience. How would this religious stance affect how a Muslim teacher would understand living with the institutional reality described by Huebner? The solution seems two-fold. Curriculum theorists, who have strong personal beliefs, can try to explore in more depth the notion of transcendence as it occurs naturally in peoples' lives. At the same time there must be dialogue on the level of personal belief because it is here that

the notion is most meaningful. Lonergan's theory of cognition requires clarification in the dialogue about religion and curriculum. Lonergan believes that anyone through reflection will be conscious of the operations of experiencing, understanding, affirming what is so, and committing oneself to the implications of knowing. Further the knower can consciously intend these activities. The universal application of this theory would not be evident to Buddhists. A system that tries to invest more and more energy into understanding the self and this world would be counter-productive to a Buddhist understanding of reality. It may be that a Buddhist-Christian dialogue would be more productive around the notion of suffering.

Lonergan's authentic subject is the person who has been converted intellectually, morally, and religiously. The first two conversions do not pose significant problems, and dialogue is possible on what is the correct understanding of an issue, and what is the appropriate moral stance based on that issue. It is the religious conversion that is problematic.

Religious conversion can be part of the world of immediacy. When a person tries to describe this experience, they enter the world mediated by meaning. Depending on the sophistication of their learning, they may try to describe the experience from the perspective of the realm of common sense or theory or interiority. Common sense is practical. Words chosen to describe the experience must be understood figuratively. This image may or may not foster religious growth in another person. Even in those with more training in philosophy, the usual process is that religious conversion preceeds both intellectual and moral conversions. Few people are converted by rational argument.

There is a further difficulty with religious conversion. Like Huebner, Lonergan places the great mystery of life within the event of Jesus' redemptive death and resurrection. Christians are called to love as Jesus loved. Lonergan sees the evil in the world being overcome only by those willing to suffer to redeem the world when it is entrapped in the irrationality of a society's structures. At these times, insisting on one's rights or in trying to argue logically are to no avail in righting the system. The only way is, by individual or group witness, to do what is right regardless of the consequences.

Methods and the study of curriculum

Lonergan's general empirical method recognizes science's split from philosophy to pursue goals which are verifiable. History, following Boeckh, is "the interpretive reconstruction of the constructions of the human spirit" (cited by Lonergan, 1985, p. 153). The historian recaptures people's understanding of themselves. Interpretation "differs from the understanding that it recaptures, for it makes thematic, puts in words, an understanding that was not thematized but lived" (1985, p. 154).

Interpretations are bound up with intentions and values both of the historian and the historical personage. These values are sometimes overwhelmed by personal satisfactions or a tendancy to temporize the realization of a value. Lonergan wishes to keep the play of conflicting motives and actions in his method. He decries an understanding that does not attempt to engage the irrational, the flight from meaning. At this point he returns to his notion of authenticity. Authenticity may or may not exist in the immediate world, and the charge of relativism and subjectivity could be made. However in the world mediated by meaning and motivated by value, the researcher is using all the tools of their field. Theory is not the aim of understanding, but praxis the response in this situation becomes the focus. Praxis occurs after the age of innocence is over. The age of innocence presumed that human authenticity was a given. Evil wasn't ignored but it could be evaded. Truth in various human sciences, following an older reading of Aristotle, consisted "in the necessary conclusions deduced from self-evident principles" (1985, p. 156).

> The end of the age of innocence means that authenticity is never to be taken for granted. Mathematicians had to generalize their notion of number to include irrational and imaginary numbers. Physicists had to develop quantum theory because instruments of observation modified the data they were to observe. In similar fashion human studies have to cope with the complexity that recognizes both (1) that the data may be a mixed product of authenticity and unauthenticity and (2) that the very investigation of the data may be affected by the personal or inherited unauthenticity of the investigators. (p. 157)

Following Gadamer, Lonergan would agree that, to interpret a literature, a person had to either "inherit or find one's way into that tradition" (p. 149). He would extend that to those who pursue studies in theology or religious studies. The dialectical method is meant to address the irrational differences that exist between systems. It takes into account both the spirals of growth as well as the sprirals of decline that affect a society. The more that religious studies wishes to model itself on this critical historical method, the more it will have to engage the notion of commitment, the ultimate value for a believer. The more it wants to understand commitment than the more it will need to understand what the theologians in this tradition understand by commitment. Conversely, theologians who are knowledgeable in the history of their own tradition will need the broader history of religion that specialists in religious studies can provide. Finally, when there is good will among various adherents of differing positions, dialectic can become dialogue. The differences are not minimized, but the mutual respect that dialogue brings, is already grounds for hope.

Curriculum study requires a multidisciplinary and an interdisciplinary model if it wishes to engage the topics of transcendence, spirituality and religion. Small groups of specialists might be able to present workable plans for schools. After all, curriculum research that doesn't have as its goal to make a difference in classrooms is living in a world of its own. If religion is taken as an example, several challenges must be met. The first tries to meet the standard that Wilfred Cantwell Smith laid down, "can an adherent of the religion you are describing recognize their faith and belief in your description?" The second refers to how the aim of religion might work with the aim of education. In Islam there is a strong sense that all that needs to be said, has been revealed in the Qur'an. Are there any signs that this position is open to a historical critique that would give additional purpose to education? The third follows from the second. Each religion has its own view of the aim of life. How one achieves this aim often involves the achievement of a particular form of knowledge. If one refers to the Atman-Brahman theory of the Vedic Hindus or the illusion of this world of the Buddhists, one sees the dimension of the question of what should young people study, and how should knowledge serve this orientation to the world. Finally, if one were to ask how the different histories of the people who

make up Canada, European and Eastern, can mutually influence one another, then one opens a new page when significant numbers of people from different cultures decide to live together in one country.

As the area of curriculum study becomes more personal knowledge, the number of variations in approach increase dramatically. To do justice to each approach the findings of numerous researchers will have to be reviewed. From the side of the subjects who will require something that is common to all students and something that is personal to themselves, and from the side of the objects e.g. religion, which has many facets, curriculum scholars have presented themselves with a daunting task to offer meaningful experiences to children in the classroom and to provide the program of development that teachers who share this view of curriculum require.

Public Education: the Community's Desire to Direct Education

Public education in a democratic society has the role of sharing with children and young people the cultural achievements of the society, the society's worldview, and a consensus about what children and young people should be taught. In contrast to the political will in education which seems caught up in results that it can measure, there have been more comprehensive views. In *Understanding Curriculum* , "The point of the school curriculum is to goad us into caring for ourselves and our fellow human beings, to help us think and act with intelligence, sensitivity, and courage in both the public sphere-as citizens aspiring to establish a democratic society-and in the private sphere, as individuals committed to other individuals" (Pinar et al., 1995, p. 848). To what extent has Taylor's analysis of liberal democracies and individual rights penetrated education in the province of Alberta?

<u>The organization and control of education in the province of Alberta</u>

Schooling takes place within the existing political structure. Religion is having an impact on religious issues in the province of Alberta. A first example looks at how public and private schools are funded in Alberta, and the role religion plays in that process.

Public schools are of three types. They all teach the authorized program of studies, use certificated teachers and accept all children who wish to attend: the public school that historically was the Protestant school

(except in areas where Protestants were the minority), the Separate school usually Catholic, and Charter schools that are founded on some educational philosophy, language, or cultural program. The Public school has in time come to mean a secular institution that serves the multicultural diversity of this society. Charter schools may not be formed on religious grounds, and they use a board of directors as opposed to elected trustees to direct the overall operation of the school. Charter schools may not charge tuition fees.

Private schools receive partial funding from the government. They must satisfy the Minister of Education that they offer a viable program that meets the standards of the province, and they are subject to regular evaluation and monitoring by the province. They may teach religion, charge tuition fees and refuse admission to whom they please. They do not have to employ certificated teachers.

To this variety of schools there must be added those who home school their children. Home schooling is usually monitored by a person's resident board (public or separate). Many of these are families dissatisfied with either the public or the separate school. Dissatisfaction in the public school is usually with the lack of a clear moral basis for education or the presentation of an alternative moral stance loosely called "secular humanism". Among Catholic families the view is common that Catholic schools have strayed from traditional Church teachings, and that the leadership of these schools is under the direction of "liberal" Catholics.

This proliferation of choice seems to have increased rather than decreased the demand for further types of public schools. The private schools, run mostly by various Protestant denominations, feel that they are not treated fairly. Surely what they want is similar to what the Catholic school system enjoys. They resent the take it or leave it attitude that sometimes they meet when they encounter the Public or Catholic school systems. They point out that they must support the public school that they are not using, while at the same time paying tuition fees for their children.

Besides supporting the value of private schools with their families' resources, these parents are trying politically to have the system respond to their needs. The *Edmonton Journal* included several lobbying successes with cabinet members and Members of the Legislative Assembly (MLA). In fact, one MLA has introduced a private member's bill to increase private school funding from fifty to seventy-five per cent of what public schools

receive. Another MLA reports eighteen per cent of school age children in his riding attend private Christian academies. Their support for the funding change is a response to constituent desires, rather than the feeling that the public school is not meeting its mandate or that they personally feel strongly about private school education. This issue presents politicians with the age-old problem of whether to vote their conscience, the value of public education in a democratic society, or to vote as they perceive that the majority of their constituents would want them to vote. The Minister of Education opposes increased public funding to private schools because "they are exclusive and they aren't accountable through school board elections" (Johnsrude, July 26, 1997, G1 and G2).

Funding for private schools poses a conflict for Catholic school supporters. In general terms, Catholics agree that parents should be able to decide on the form that state sponsored education should take for their children. Catholics cannot reserve to themselves what they wouldn't offer/advocate for others. The usual response is that Catholics support other groups of parents in their struggle, but they are not willing to give up the rights that they've earned historically.

The existence of Catholic schools as part of the structure of public education demonstrates an acceptance of a limited diversity in public education. The government contends that it is maintaining what was legally mandated at the time of Alberta's confederation with Canada. The people who exercise this right do so collectively as a group of Catholic parents. The province's justification is legal responsibility without passing judgment on the value of Catholics' view of education. The parents' view is that they have rights individually and collectively to public education with a religious framework. By avoiding any comment on the value of education within the tradition of Catholicism, the government avoids the religious issue with private, mostly Protestant, schools. This leaves the issue of whether schools should have a moral or religious platform on which to build the curriculum unexplored.

There is some evidence that the control element of schooling mentioned by Macdonald (1995) and Huebner (1995) is uppermost on the government's agenda. It is the narrowness of the view of education, and what it says about those responsible for education that is most disconcerting. The province has kept control of what can be measured, and

of how much money can be spent on various aspects of programming. Achievement tests in language arts and math are given at the end of Grades 3, 6, 9 with science and social studies included at Grades 6 and 9, as well as Diploma exams in eleven subjects at the end of Grade 12. Diploma Exams account for fifty percent of the final mark in that subject. They've restructured the funding of education to see that dollars reach the schools by restricting the money that can be spent on operations at the school board level. The province's goal seems to be to assure citizens that (a) standards are being met and monitored and that (b) citizens are receiving good value for their education dollar. The evaluation consists of percentages and dollar values.

Institutions for identity and institutions for service

Schools seem to be following the trend that institutions provide service not identification (Taylor, 1985, p. 124). The services that these institutions provide may be very important, even essential, but they are not sources of identification. Institutions which provide this source of identification are seen to be private and voluntary. Membership in the Canadian Cancer Society or the Consumers' Association of Canada or the Alberta Motorist Association is largely for service. People want their association to accomplish a goal (service to all Canadians) or to provide them with individualized services.

Memberships in associations like the Canadian Red Cross society might be sources of identification when a person volunteers. Without this involvement in community, it is difficult to see that a financial contribution, though important, helps define who they are as persons. Schools that foster skills, but fail to develop a community with which to identify, risk becoming more like institutions of service. On the other hand, there is support for the idea that schools that foster a sense of community are also most effective academically (Pinar et al., 1995, p. 622-623).

The provincial teachers' organization, the Alberta Teachers' Association (ATA), has expressed concern that public education seems to have abandoned equality of opportunity in the interests of providing individual rights. The ATA has also indicated that the goal of socialization of all children into society has been eroded. The provincial government continues to value teachers' input into test and program construction, but

sees citizens and the political process of lobbies as determining the shape and purpose of education. In this latter area, the government gives the impression that many questions about the aims of education are up for discussion.

The changing tide of affairs poses several internal challenges to the ATA. Teachers are treating their provincial association as a service institution. The struggle for fair wages and benefits, and a reasonable quality of work life, has a short eighty year history in this province. Some teachers seem to reject an identification of what it means to be a teacher and the historic struggle of the ATA. Specifically, they are willing to pass on the collective rights that have been achieved: no dismissal without due process of law, support for the collective bargaining process, and a collective pension plan. These teachers would like membership in the ATA to be optional, would be willing to negotiate their salaries individually on the basis of their merit as teachers, would like to invest and manage their own pension funds, and because they are good teachers see due process as a protection for bad apples who shouldn't be in the profession.

One wonders if teachers in their personal/professional lives have not themselves bought into the idea of the autonomous subject with rights. This position might extend from working conditions to what should be taught at school. Can the ATA speak for its members on the substantive issue of the aim of public education?

From the perspective of this study, how would the ATA, which represents both public and Separate school teachers, respond to an initiative to see a list of moral and possibly religious principles as the basis for a school, school district or the province. This could create a very ambiguous situation where the ATA wishes to speak on the substantive issue of what constitutes education, yet at the same time evokes individual rights to allow schools or school districts to decide for themselves what the basis of that education should be.

Decentralization, site-based management, and religion in schools

A second example of how Taylor's rights model of a liberal democracy has influenced schooling is the decentralization of decision making to the local school level. Alberta's provincial government has mandated that some form of site-based management will be used in all

public schools. In addition each school is to have a school council unless the parents decide not to have one. School councils are composed of parents, teachers, students, a community member and the principal. Site-based management allows schools to decide how they will spend the budget that is alloted to them. In many cases this includes the salaries of employees. The principal is expected to consult with staff and school council on the disbursement of these funds. Local goals, local initiatives, and variations in planning are expected to be discussed and decided upon at this level.

For Catholic schools the notion of decentralization has some history in the recent teachings of the Popes. Pius XI (1931) in *Quadragesimo Anno* ennunciated the principle of '*subsidiarity*'. (Appendix D) This teaching was supported by latter popes, Pius XII and John XXIII. The community is not to do for individuals what they can do for themselves, nor is the larger community to perform functions that a subordinate body could do for itself. Decisions should not be made centrally when the primary effect is experienced by the people locally. People know the local situation better than bureaucrats that may be far-removed from the situation. By participating in the process people have a sense of their value as consultants to the decision, and hopefully will give their support to the programs that are implemented. This principle would not be seen by Church authorities as permitting radically different kinds of Catholic schools, but it does pose the interesting question of how different these schools could be before Church authorities would notice (New Catholic Encyclopedia, 1967, Vol. S, p. 762).

School council's role is to advise the principal, and school boards are required to have policy to resolve a disagreement between a principal and the school council. At this level resolutions could be passed that affect student behaviour, school philosophy, or program initiatives. While it is true that parents and teachers are both well educated, and that their decisions should reflect good judgment and experience, problems can arise.

The *School Act* (1988) provides the legal requirements for administering the school. The principal is responsible to the school board and the Minister of Education, not the school council. Yet the principal wants to balance encouragement for parental involvement in school councils with outcomes that the principal, as administrator, believes the school can live with. What does a principal do when school council wants to see a

particular form of discipline or a particular program with which they do not agree? The intent here is not to suggest that more laws need to be written to cover these matters, but rather a process of dialogue needs to be fostered that allows these matters to be considered. Will parents, teachers, and principals approach these meetings from their individual positions of individual rights, or is it possible to discuss what might be the collective goal be in this situation? Can ways of cooperating be found for the individual to lend his or her support to a goal that they don't share?

Who decides what should be taught?

Decentralization of decision-making will affect the issue of what children should be taught. In terms of this study it means, "Who does a person approach if one wanted more teaching about religion or response to religious issues in the schools?". A teacher could approach members of staff who might be open to this move. At some time this approach would have to be formalized. The parents and supporters of a school could approach school council. School councils for personal and practical reasons may support the inclusion of such programs or approaches to religion. Personal reasons may involve their own feelings about religions role in the world or the type of program that would be offered. Practical reasons might involve the text book, if any, to be used, and which teacher would teach this course.

Parents and teachers generally appreciate that their families live in a global village. Many will have had first-hand experience of living in other cultures and viewing other religious practices. Others will have been informed by the media. They are aware that religious awareness may have changed some aspects of Canada's treatment of aboriginal people, or the internment of Canadian citizens and others of Japanese origin in World War II. This same awareness would also benefit their children as they study world issues and encounter people from other cultures.

However, without some type of centralized intervention, how does the society decide what it is that its children should be taught? The worry, of course, is that if decision-making is decentralized then what it means to be Canadian may also be particularized to individual schools or regions. Ultimately, political and educational institutions could be emptied of meaning about what it means to be Canadian, and the source of patriotism

come from the voluntary, private, fraternal, sororal, or religious institutions to which a person belongs. These institutions are private, and can legitimately demand an entrance rite or use a selection process to determine who might belong. Because current members self-select new members, these institutions are susceptible to a narrow range of ideology which might flex its political muscle in "one issue politics", or the leadership of one charismatic person who seems to capture the soul of the institution.

Alberta does seem to show signs of moving to what Taylor has described as a liberal democracy that encourages people to exercise their autonomy, insist on their rights and litigate if necessary. Yet there is also a strong feeling among citizens that they want to exercise some control over what their children are taught. In this sense, they are perhaps prepared to discuss collective goals. Here one has to distinguish collective goals that are uniformly held by individuals, the basis of most private schools, and collective goals that within themselves allow a unity in diversity.

The Christian values that once were accepted by all as underpinning the public school are no longer accepted by most people either because the practice of religion in general has decreased, the religious commitment of teachers is unknown, or the school system is responding to the multicultural nature of Canada's school population. At the same time, the government of Alberta seems to avoid a strong leadership position because of the potential political risk that such a stand implies. If the government espouses a strong collective goal in education, it risks offending individuals who feel strongly that they have rights in this matter. On the other hand, by providing a political climate that facilitates the exercise of individual rights, they are leaving the direction of education open to local decision. Persons who objected to a local decision would have to make their case by exercising their individual rights under the Charter of Rights and Freedoms.

And this is where Taylor's challenge of "deep diversity" must be placed. It's a personal, ethnic, linguistic, and national issue. Individuals acknowledge that the French and the English were Canada's founding peoples. They appreciate the value of the English parliamentary and jurisprudence systems. They are reassurred to know that as Canadians they have rights and freedoms. But beyond all these benefits, what vision of Canada do all Canadians share? If two Canadians meet abroad, and they come from different regions of the country, what does it mean when one

person says, "You're from Canada too?". The geographic location is implicit, but is anything else implied?

Immigrants from identifiable ethnic groups often value the peaceful nature of Canadian society, and the chance to make a better life for their families. They want their children to be accepted into the mainstream of Canadian society, though the ethnic identity is helpful to lessen home sickness and meet friends who speak their language. This ethnic identity will change as people live in Canada longer. Most of the time ethnic identity is a concern only to members within the group, but it can be a concern to all Canadians when the ethnic group feels that it might loose a right that all Canadians have. Such was the case with the wearing of turbans rather than the traditional hat by the Sikh members of the Royal Canadian Mounted Police.

French-speaking Canadians in Quebec and Canada's aboriginal people want other Canadians to acknowledge a distinctness to these societies, and a willingness on the part of other Canadians to grant their groups special political status. Aboriginal peoples' claim rests on the fact that they are Canada's original people. Treaties may have been reached to share the land, but aboriginal people would like their traditions and laws to govern what happens on their land. French-speaking Quebecois make their claim on being one of the two founding nations and historical precedents, for example, Canada by law is a bilingual, French and English country.

How do schools foster this sense of deep diversity? The key may lie in the terms acceptance and recognition. Schools have an ongoing challenge to see that all children are accepted. Acceptance is not toleration. With younger children acceptance does not seem to be as much of a problem. Older children sometimes prejudge people on the flimsiest of reasons. Schools that foster a sense of community, a cooperative approach to work, and a peaceful place in which people can live together, provide a sympathetic basis from which deep diversity can be viewed. When disagreements arise, the school that negotiates rather than legislates, as a first rule, may help people resolve their conflicts who otherwise would avoid each other. In the end talking personally, face to face, is the only way to resolve difficulties this side of legislation.

Schools need to consider being proactive. They need to create opportunities when all children in the school can be affirmed and

recognized. All has to mean every child. This is a daunting task. But for a school staff that wants all children to be accepted, each child must accept himself or herself. The recognition by others and the acceptance of self provide an experiential base from which children might judge if unity in diversity was possible. Besides providing opportunities for the acceptance and recognition of each member of the school community, the school can schedule opportunities for students to meet members of diverse ethnic and religious groups in the school or on pre-arranged field trips. The meeting of person to person reduces the fear often associated with the other, especially an other with quite divergent beliefs from one's own. Schools have an opportunity to enter into the conversation on Canadian unity based on what they believe is the best way to educate children.

Education from a Religious Perspective

This study began as a two-fold quest. There was a desire to reflect on how life's experiences shape a personal worldview. This personal reflection involved reviewing the past, seeing possibility in the current teacher/principal assignment, and faithfully following the practice of meditation. In addition, there was a desire to enter into one's future now through conversation. This second quest gathered itself around the notion of religion. Conversations were held with ten young people, ideas were exchanged with teachers and professors, and books were read on religion or ideas related to religion.

Religion has a role in schooling. This study began with the premise that Canada's multicultural society would be well-served by teaching about religion, and by providing background information to teachers on how religious issues might be dealt with within specific subjects in public or Catholic schools. The study ends with education exploring what religion and the religious experience might mean to education's understanding of its own processes.

Education where religion means religious

The religious view regards all of life as its text, and draws meaning from all of life's events. Education that seeks to draw meaning and value from human experiences will find an ally in those who explore the religious meaning to life. Education itself might become a centre of conversation

between various world views. This is not a centre of ecumenical or universalist conversation, that is the field of religious studies and theology, but a centre of personal and familial studies. Just as teachers admonish children to play fair, to listen to the other person's point of view, and to take turns, it is possible that schools could invite religious groups to school, but insist that at school this is how the members of religious communities will communicate with each other and the children. The Ontario Multifaith Coalition for Equity in Education has produced a book in cooperation with school boards that presents religious views in a story context that has been agreed to by all the participating religions. Its use in schools has been held up by the objections of families who do not see themselves as part of any religious tradition (Sweet, 1996a). The plan seems to have been a good one, but perhaps the membership on the coalition needed to be expanded.

Education is in charge of its own house. Children are accepted as who they are, and this includes their religious orientation. But religions that come into school should not receive such an open acceptance. The worry in almost all situations involving religion and education seems to be that the religions might try to convert people. What if schools set as a precondition to entrance into school that those who participate in the presentation of religious material have to clear their presentations with a committee of believers and non-believers that is charged with seeing that proselytization does not take place, and that the presentation is fair to the religions or ways of life involved? This approach will not pose a problem to the religions of the east, but it might be a challenge for the revealed religions to meet. This latter group, Judaism, Christianity and Islam, however, would not want to be left out of the conversation on religious experience and religious worldview that might take place in the community's schools.

The focus of such presentations would be to share insights into life, to explain how the whole religious system of a world religion forms a coherent whole. The key element of the conversation must be the religion's insight into the meaning of life, and how that insight gives meaning to believers in living their lives. Education in this model would be consulting with religions, not being overrun by them.

The education about religion received by students would be informative but not normative. The space would be created where students and staff could be open about this part of their lives without the worry that

the goal of this sharing was conversion. In many subtle ways children are made to feel that they are different. This openness may lessen some of that tendency. Teachers, on the other hand, worry that any comments that they make about religion, might be misconstrued. The openness to discussing world views would be reassuring to the professional staff.

Ultimately, the conversation between "educating" and "living religiously" would ground itself in mystery. This experience of being caught up in something greater than one's self forms the basis for reflection. The meaning of mystery is open to development. Just as adults can maintain an allegiance to their work and their faith, so to children with guidance can maintain an allegiance to their learning at school and their faith from home.

Catholic schools approach this issue from a different perspective. The role of religion in Catholic schools is seen in three areas: the general direction that religion gives to education, the effort to evangelize young people and encourage them to follow Jesus' example, and the program of religious instruction or religious studies. Over the years, the Catholic Church has acknowledged that education has its own proper role, and that religion has a role to play in education. The document, *The Religious Dimension of Education in a Catholic School* (1988), expresses the relationship this way.

> On the one hand, a Catholic school is a "civic institution"; its aim, methods and characteristics are the same as those of every other school. On the other hand, it is a "Christian community" whose educational goals are rooted in Christ and his Gospel. (#67)

The Catholic Church has embraced education, and it accepts that education is separate from religion and has its own proper aim. Religion informs education, and tries to form it. But religion does not cross the line to limit or exclude from view what is a legitimate object of knowledge. Indeed education and the desire to understand has motivated this study. This educational base allows for the conversation with the world religions. In Catholic schools both education and religion contribute to the conversation about the universal aspect of the religious experience.

The Catholic Church's mission towards all people is to evangelize, share the Gospel of Jesus. All the institutions, schools, hospitals, or shelters, that operate under the aegis of the Catholic Church have as their mission to preach the Good News under the example of caring of their founder. In each case the religious commitment expresses and flows from the best practical knowledge available to that institution.

Catholic schools recognize that the religious practice is not strong in many families. Where this is the case, perhaps only pre-evangelization is possible, "the development of a religious sense of life." (ibid, #108) When the notion of a religious sense of life is affirmed, and combined with the strongest support for freedom of religion and freedom of conscience for all people, the milieu is created that values all forms of religious expression. This religious base within Catholic schools allows for the conversation with the world religions.

A leading example of the people who are open to conversation with the world religions is the Scarboro Foreign Mission Society of Canada. This society is charged with preaching the gospel overseas. It is instructive to note that their magazine, *Scarboro Missions,* has published numerous articles on the world religions. From April to April, 1996-1997, these articles included: "Gandhi and Christian Mission" and "A Hindu Speaks" (April, 1996), "Sister Elaine and the Art of Zen Mastery" (Summer, 1996), "Canada : A Multicultural Nation" (December, 1996) which included interfaith dialogue, and an "Interfaith series: The Jain Religion, Baha'i Faith, The Unitarian Faith" (April, 1997). It would appear that from the work of this group of men that the notion of 'converting the heathen' has been transformed into a dialogue with others who share a religious view of the world. This movement seems to parallel the work of the missionaries sent out by the Emperor Asoka, or the willingness of yogis to share Hindu meditation practice with Christians. People can witness to their faith, and at the same time show appreciation and respect for the beliefs of others.

Education as religious where meeting people makes a difference

Teachers need to help children develop secure conversations in class, so that the children can go out to initiate and respond to conversations with others. The classroom is a place of community. Classrooms that foster

community require background about one another. This information allows conversations to grow and deepen.

People not religions are religious. Teaching that is open to the religious dimension of people's lives has to keep the interplay alive between a person's religious viewpoint and their regular life in the classroom. There is a tendency to say, "Oh, you're Sikh", and leave it at that. Perhaps it is the fabled Canadian politeness that prevents people from prying. Teaching, however, needs to keep the discrete bits of information about people open to the conversation. Teachers who know their students' religious, artistic, athletic, and academic interests have a person that is more "whole" in mind as they go through the activities of the day.

Knowing people who are religious prevents a person from keeping religion out there, as a subject or set of beliefs. In living, all the shades of meaning and nuance come into play. Life is the response to planned and unplanned activity. People love stories, and stories provide people with a way to understand the living of a religious orientation.

Keeping in mind Callan's (1995) caution that conversation and a sense of caring not obstruct the need to struggle for the truth, the encounter with people who hold differing religious views is the first step to fruitful conversation. In this study the meeting with people who held differing beliefs had a profound effect. Carefully organized encounters at school might do much to help children have this same, positive experience.

Education as religious builds support one person at a time

Teachers will be convinced of religion's role in the process of education, one person at a time. As a principal, I know that some teachers will not be willing to share the religious aspect of their lives with their students. Their feelings must be considered in this matter. There are some areas of their relationship with children that they are not willing to explore.

The challenge for schools will be to balance the collective goals that many parents are demanding of education with the individual rights of teachers and the individual rights of families. The direction seems to be that the smaller the administrative unit, one school, the more likely that sufficient consensus can be built to pursue a collective goal.

This same situation occurs for teachers in Catholic schools. Teachers' participation in the religious aspect of schools can vary from

assisting at school celebrations, to teaching religion, to actively promoting a religious dimension to the school. A principal's challenge is to keep an enthusiastic teacher keen and excited about the religious atmosphere of the school and to encourage, through personal contact, a more reluctant teacher to participate.

As a team, staff in a Catholic school expect that religion will be part of school life. However, as a fellow traveller, I know that other's faith ebbs and flows as my own faith ebbs and flows. There are times when God is nearer and when God seems further away. Staff need to know that it is acceptable to be where they are on life's journey. They need opportunities to reflect on their faith life and to reflect on teaching. If staff are to try to hold the religious view of life in tension with their hopes for education, they need regularly planned times when this can be done.

As individuals, teachers go through the ups and downs of life that affect everyone else. Their personal stage of faith development will affect what they are able to do individually as a teacher in a Catholic school, and how committed they can be to the religious initiatives of staff. Lonergan's upward and downward spirals are very evident in Catholic schools when the religious dimension is being explored.

The principal is challenged to work with each teacher much as the teacher is challenged to be present to each student. Legalism will not improve the situation. It will close the conversation because it represents a minimum standard that the teacher and principal agree to abide by. After the agreement, the conversation has nowhere to go. If the principal monitors the agreement, an element of collegiality will be lost and the element of control is introduced. If the principal doesn't monitor the situation, they might be guilty of neglecting their duty towards the children. The conversation between teacher and principal must go beyond legalism.

Principals must respect their teachers, but they must also do their duty. When principals can convey this responsibility within a context of caring that doesn't ignore real differences, they come close to what Callan (1995) has described as the exercise of the virtue of reasonableness. Catholic schools are challenged to accept their own staffs, and work with the people they have both personally and professionally.

Conclusion

Religion can provide education with insight into transcendence and deep diversity. Transcendence as transcending oneself or a search for the transcendent has been the focus of the believer's quest. This quest has led to highly involved ways of understanding people, their relation to one another, and their place in the world.

The world religions also address the question of deep diversity. The young Jewish man who asked Jesus who his neighbour was did not expect that he would have to acknowledge that it was a despised Samaritan. The Hindu man who asked Gandhi what he could do for an orphaned Muslim child was not surprised that he should care for that child, but what might have surprised him was that Gandhi asked him to raise the child as a Muslim. The teachings of religious leaders always have the unexpected twist about them. These stories illustrate the virtue to be cultivated, but they don't explain how to resolve deep political or religious issues.

Education can assist religion in trying to cope with the pluralism of beliefs in the world. It can be a mirror in which the world's religions can view themselves in relation to others. Education might help religious communities see how they are perceived by others. Conversation requires not only an awareness of one's own position, but also an awareness of how the "other" perceives you. Education could facilitate the inner dialectic within the person between their beliefs and how other's perceive those beliefs, and the outer dialectic between themselves as members of one religion and their partners from other religions.

At the end there is no end. Whether Shiva in Hinduism, or Wisdom in the Hebrew Scriptures, the dance of life goes on. Words are a temporary scaffolding to peek at what has already changed the moment that a person writes or speaks about it. Living in conversation with members of religious communities in schools will continue to have significant implications for curriculum and schooling. It is a conversation well worth keeping alive!

ENDNOTES

1. Of those Canadians, who are immigrants to Canada, 18.4% have come from the United Kingdom. Between 1981 and 1991, the largest percentage of immigrants have come from Hong Kong, Poland, People's Republic of China, India and the United Kingdom in that order.

2. It is always difficult with this topic to keep the ideal of Christianity separate from the reality of what has been done in the name of Christianity. The challenge is to critique an action carefully before one proposes it as being in conformity with Christian principles.

3. The Act of Union of 1841 created the United Province of Canada. It was composed of two parts, Canada East, the former Lower Canada now Quebec, and Canada West, the former Upper Canada now Ontario. The terminology reflects the time period under discussion.

4. The issue of turbans in the RCMP is complicated. There are many people besides Sikhs who wear the turban. It is not unique to them. The Sikh male is obliged to wear the *kangha*, wooden comb, in his hair, but the turban to hold his hair neatly is not specified. When I broached this issue with a Sikh gentleman at an interfaith dialogue, he acknowledged the point. However, though some young Sikhs wear a type of hair net, he didn't think this would be practical or possible under the formal RCMP hat. The point is now moot since the Supreme Court of Canada has upheld the request for Sikh members of the RCMP to wear the turban.

5. The word that Hindus use for Hinduism is *sanatana dharma*, the eternal path, where path is what one does to achieve one's own self-fulfillment without harming others. The term for Buddhism is *bauddha dharma*, the middle path (between complete licenciousness and complete austerity)

6. The process of education in Hinduism proceeds through four stages: *Brahmacharya*, to follow a Brahmin, during the time of one's youth, *Grhastha*, to establish a house, when one marries and cares for a family, *Vanaprastha*, the forest dweller, after one has raised a family, and then withdraws from society to live apart and meditate, and for only a few,

Samnyasa, the renouncer, who wears the ochre robe and survives on the good will of others. (Class notes. Religion 300, University of Alberta, Dr. D. Prithipaul) In Buddhism, the monks provided education to lay people. In many countries, young men spend some time in the *sangha*, the religious community. In some countries young men can join the sangha on an intermittent basis, while in other countries there is a dedicated clergy. Bechert (1986) notes that the percentage of the population in Buddhist countries who are illiterate is low. This is due largely to the work of the monks. "Even 150 years ago it (illiteracy) was less than in Western and Central Europe at the time." (p. 331)

7. D. Plantinga's thesis (1985) provides much of the background to Huebner's understanding of the curricular language disclosure models of curriculum, and the subsequent analysis of the aesthetic and ethical models.

BIBLIOGRAPHY

Abbott, Walter M. (ed.) (1966). *The Documents of Vatican II.* New York: Guild Press.

Alberta Education (1996). *Program of Studies: Elementary School.* Edmonton: Curriculum Standards Branch.

Alberta Education (1996). *Program of Studies: Junior High School.* Edmonton: Curriculum Standards Branch.

Alberta Education (1996). *Program of Studies: Senior High School.* Edmonton: Curriculum Standards Branch.

Alberta Education (1985). *Promoting Tolerance, Understanding, and Respect for Diversity: a monograph for teachers.* Edmonton: Alberta Education Curriculum Branch.

Alberta Education (1984). *Committee on Tolerance and Understanding, Final Report.* Calgary: The Committee.

Alberta Education (1972). *Dealing with Controversial Issues in the Classroom.* Edmonton: Alberta Education.

_____ (1976). *Alcoholics Anonymous.* New York: Alcoholics Anonymous World Services, Inc. 3rd Edition.

Aoki, Ted T. (1993). *Humiliating the Cartesian Ego.* Talk delivered to the Religious and Moral Education Council of the Alberta Teachers' Association, April 22, 1993.

Aoki, Ted T. (1992). *Legitimating Lived Curriculum: The Other Curriculum That Teachers In Their Practical Wisdom Know.* Invited lecture, ASCD conference.

Aoki, Ted T. (1991a). *Inspiriting Curriculum and Pedagogy: Talks to Teachers.* Department of Secondary Education, University of Alberta.

Aoki, Ted T. (1991b). *Pedagogical StoryingITheming: Toward Practitioners' Understanding of Teaching Through Narratives.* Class document: University of Alberta.

Barnhart, Robert E. (ed.) (1988). *The Barnhart Dictionary of Etymology,* Bronxville, N.Y.: H. H. Wilson Company.

The Bhagavad Gita (1966). Harmondsworth, England: Penguin Books Ltd.

Baird, Robert D. (ed.) (1975). *Methodological Issues in Religious Studies.* Chico, CA: New Horizons Press.

Benz, Ernst (1959). "On Understanding Non-Christian Religions" in *The History of Religions: Essays in Methodology,* Mircea Eliade and Joseph M. Kitagawa (eds.). The University of Chicago Press.

Berger, Peter and Neuhaus, Richard John (eds.) (1976). *Against the World For the World: The Hartford Appeal and the Future of American Religion.* New York: The Seabury Press.

Berger, Peter (1980). *The Heretical Imperative: Contemporary Possibilities of Religious Affirmation.* Garden City, N.Y.: Anchor Books.

Berger, Peter and Luckmann, Thomas (1967). *The Social Construction of Reality.* Garden City, N.Y.: Anchor Books.

Bibby, Reginald W. and Posterski, Donald C. (1992). *Teen Trends: A Nation in Motion.* Toronto: Stoddart Publishing Co.

Bibby, Reginald W. and Posterski, Donald C. (1985). *The Emerging Generation.* Toronto: Irwin Publishing.

Bibby, Reginald W. (1987). *Fragmented Gods.* Toronto: lrwin Publishing.

Brown, Raymond E., Fitzmyer, Joseph A. and Murphy, Roland E. (eds.) (1968). *The Jerome Biblical Commentary.* Englewood Cliffs, N.J.: Prentice-Hall.

Buetow, Harold A. (1988). *The Catholic School.* New York: The Crossroad Publishing Co.

Burch, George Bosworth (1972). *Alternative Goals in Religion.* Montreal: McGill-Queen's University Press.

Burnet, Jean (1987). "Multiculturalism in Canada" in *Ethnic Canada: Identities and Inequalities* Leo Driedger, (ed.). Toronto: Copp, Clark Pitman Ltd.

Callan, Eamonn (1995). "Virtue, Dialogue, and the Common School", in *American Journal of Education*, 104, November.

Caputo, John D. (1987). *Radical Hermeneutics: Repetition, Deconstruction, Hermeneutic Project.* Bloomington: Indiana University Press.

Carley, Moira T. (1992). "Bernard Lonergan and the Catholic Teacher" in *The Philosophy of Catholic Education,* C. DiGiovanni (ed.). Ottawa: Novalis.

Carson, Terrance R. (1991). *Identity and the Pedagogical Other: A Problem-Position.* Paper presented at the Bergamo Conference on Curriculum Theory and Classroom Practice, Dayton, Ohio.

Carson, Terrance R. (1986). "Closing the Gap Between Research and Practice: Conversation as a Mode of Doing Research" in *Phenomenology + Pedagogy,* 4:2.

de Chardin, Teilhard (1969). *Human Energy.* Translated from the French by J. M. Cohen. London: Collins.

Cherryholmes, Cleo H. (1988). *Power and Criticism.* New York: Teachers' College Press.

Cole, W. Owen and Sambhi, Piara Singh (1982). *Sikhism.* London: Ward Lock Educational Publishing Co.

Crowe, Frederick E. S.J. (ed.) (1964). *Spirit as Inquiry: Studies in Honor of Bernard Lonergan, S.J.*. Chicago: St. Xavier College. Special number of *Continuum.* See especially, Lonergan's article "Cognitional Structure".

Dallery, Arleen B. and Scott Charles E. (eds.) (1989). *The Question of the Other.* State University of New York Press.

Daniel, Donna K. (1991). *Teaching as Hermeneutics.* Unpublished Ph.D. thesis. University of Alberta.

Dawson, Christopher (1958). *Religion and Culture: the Gifford lectures 1947.* New York: Meridian Books.

Deleuze, Gilles and Parnet, Claire (1987). *Dialogues.* London: The Athlone Press. Originally published in France, Flammarion Press, Paris, 1977.

Doran, Robert M., Crowe, Frederick E. (eds.) (1993). *Collected Works of Bernard Lonergan: Volume 10, Topics in Education, The Cincinnati Lectures of 1959 on the Philosophy of Education.* Toronto: University of Toronto Press.

Dossa, Parin (1989). "Cultural Pluralism, School and Resistance: an Ethnographic Perspective" in *Multicultural and Intercultural Education: Building Canada,* Sonia V. Morris, (ed.). Calgary: Detselig Enterprises Ltd.

Driedger, Leo (1989). *The Ethnic Factor. Identity in Diversity.* Toronto: McGraw-Hill Ryerson Limited.

Dunne, Tad (1985). *Lonergan and Spirituality: Towards a Spiritual Integration.* Chicago: Loyola University Press.

Encarta '96 Multimedia Encyclopedia (1996), Microsoft.

Fahlman, Lila (1989). "Culture Conflict in the Classroom" in *Multicultural and Intercultural Education: Building Canada,* Sonia V. Morris, (ed.). Calgary: Detselig Enterprises Ltd.

Felderhof, M.C. (ed.) (1984). *Religious Education in a Pluralistic Society.* London: Hodder and Stoughton.

Fries, Heinrich and Rahner, Karl (1985). *Unity of the Churches: An Actual Possibility.* Philadelphia: Fortress Press.

Friesen, John W., Harbeck, Mary Anna, Crump-Dumesnil and Friesen, Virginia A. (eds.) (1995). *Grade Expectations: A Multicultural Handbook for Teachers.* Multicultural Education Council. Edmonton: The Alberta Teachers' Association.

Friesen, John W. (1985). *When Cultures Clash: Case Studies in Multiculturalism.* Calgary: Detselig Enterprises Limited.

Fry, Northrop (1988). *On Education.* Markham, Ontario: Fitzhenry and Whiteside.

Graham, Dom Aelred (1963). *Zen Catholicism.* New York: Harcourt, Brace & World.

Greeley, Andrew M. (1972). *Unsecular Man: the Persistence of Religion.* New York: Schocken Books.

Groome, Thomas H. (1980). *Christian Religious Education: Sharing our Story and Vision.* San Francisco: Harper and Row, Publishers.

Hague, William J. (1986). *New Perspectives on Religious and Moral Development.* University of Alberta Press.

Happold, F.C. (1985). *Mysticism: A Study and an Anthology.* Harmondsworth, England: Penguin Books.

Harris, Paul (1995). *Christian Meditation: Contemplative Prayer for a New Generation.* Ottawa: Novalis.

Heidegger, Martin (1967). *Identity and Difference.* New York: Harper and Row, Publishers. Original German edition 1957.

Huebner, Dwayne (1995). "Education and Spirituality" in *JCT* , 11:2.

Hughes, Elizabeth (1994). *Religious Education in the Primary School: Managing Diversity.* Trowbridge, Wilts: Redwood Books.

Ignatieff, Michael (1993). *Blood & Belonging: Journeys into the New Nationalism.* Toronto: Penguin.

James, William (1901). *The Varieties of Religious Experience.* London: Collier-Macmillan Ltd., 1966 edition.

Johnson, Mauritz Jr. (1967). "Definitions and Models in Curriculum Theory" in *Educational Theory,* 17, April.

Johnsrude, Larry (1997). "Private Schools, Public Money" in the *Edmonton Journal*, July 26.

Johnston, William S.J. (1971). *Christian Zen.* New York: Harper & Row.

Kanu, Yatta (1991). *Understanding Curriculum as Intentional Text: The Cultural Other.* Paper presented at the Bergamo Conference on Curriculum Theory and Classroom Practice, Dayton, Ohio.

Kelly, Karen. "Visible Minorities: A Diverse Group" in *Statistics Canada: Canadian Social Trends*, summer, 1995.

Kearney, Richard (1995). *States of Mind: Dialogues with contemporary thinkers.* Washington Square, New York: New York University Press.

King, Ursula (1980). *Towards A New Mysticism: Teilhard de Chardin and Eastem Religions.* London: Collins.

The Koran. (1977). Harmondsworth, England: Penguin Books Ltd.

Kung, Hans, van Ess, Josef, von Stietencron, Bechert (1986). *Christianity and the World Religions: Paths of Dialogue with Islam, Hinduism, and Buddhism.* Garden City, New York: Doubleday & Co. Inc.

Levin, David Michael (1989). *The Listening Self: Personal Growth, Social Change and the Closure of Metaphysics.* London: Routledge.

Li, Peter S. (1990). "Race and Ethnicity" in *Race and Ethnic Relations in Canada,* Peter Li, (ed.). Toronto: Oxford University Press.

Liddy, Richard M. (1993). *Transforming Light: Intellectual Conversion in the Early Lonergan.* Collegeville, Minnesota: The Liturgical Press.

Lonergan, Bernard J.F., S.J. (1974). *A Second Collection.* Philadelphia: The Westminster Press.

Lonergan, Bernard J.F. S.J. (1972). *Method in Theology.* Darton Longman & Todd Ltd. Reprinted 1990. Toronto: University of Toronto Press.

Lonergan, Bernard J.F. S.J. (1957). *Insight: A Study of Human Understanding.* New York: Philosophical Library Inc.

Luckmann, Thomas (1967). *The Invisible Religion: The Problem of Religion in Modern Society.* New York: The MacMillan Company.

Macdonald, Bradley J. (ed.) (1995). *Theory as a Prayerful Act: The Collected Essays of James B. Macdonald.* New York: Peter Lang.

Magsino, Romulo (1989). "Multiculturalism in Schools: Is Multicultural Education Possible and Justifiable?" in *Multicultural and Intercultural Education: Building Canada,* Sonia V. Morris (ed.). Calgary: Detselig Enterprises Ltd.

Magsino, Romulo (1988). "Teacher and Student Rights Within the Denominational Schoolhouse Gate" in *The Vexed Question: Denominational Education in a Secular Age,* William A. McKim (ed.). St. John's, Nfld.: Breakwater Books.

Marty, Martin E. and Greenspahn, Frederick E. (eds.) (1988). *Pushing The Faith: Proselytism and Civility in a Pluralistic World.* New York: The Crossroads Publishing Company.

McBrien, Richard P. (ed.) (1995). *The HarperCollins Encyclopedia of CATHOLICISM.* HarperSanFrancisco.

McKenzie, John L., S.J. (1965). *Dictionary of the Bible.* New York: The Bruce Publishing Company.

deMello, Anthony (1993). *More One Minute Nonsense.* Chicago: Loyola University Press.

deMello, Anthony (1992a). *Awareness.* New York: Doubleday.

deMello, Anthony (1992b). *The Way to Love.* New York: Doubleday.

deMello, Anthony (1992c). *One Minute Nonsense.* Chicago: Loyola University Press.

de Mello, Anthony (1985). *One Minute Wisdom.* New York: Doubleday.

de Mello, Anthony (1984). *The Song Of The Bird.* Garden City, New York: Doubleday.

Merton, Thomas (1973). *The Asian Journal of Thomas Merton.* New York: New Directions Press.

Merton, Thomas (1941). *The Seven Storey Mountain.* New York: New American Library.

Meynell, Hugo A. (1991). *An Introduction to the Philosophy of Bernard Lonergan.* 2nd edition, University of Toronto Press. lst edition, Macmillian Press Ltd, 1976.

Meynell, Hugo A. (1986). *The Theology of Bernard Lonergan.* Atlanta, Georgia: Scholars Press.

Moir, John S. (1959). *Church and State in Canada West, 1841-1867.* Toronto: University of Toronto Press.

Mulligan, James, CSC (1994). *Formation for Evangelization: Reflections of a Catholic Educator.* Ottawa: Novalis.

Mulligan, James, CSC (1990). *Evangelization and the Catholic High School.* Ottawa: Novalis.

Muller, Robert (1982). *New Genesis: Shaping a Global Spirituality.* Garden City, New York: Doubleday & Company, Inc.

Mustapha, Waheed (1989). "The Islamic Cultural Paradigm" in *Multicultural and Intercultural Education: Building Canada,* Sonia V. Morris, (ed.). Calgary: Detselig Enterprises Ltd. Summary findings from Mustapha's 1986 thesis, University of Manitoba, *Problems Encountered by Muslim Students in Manitoba Public Schools.*

Needleman, Jacob (1990). *Lost Christianity.* Great Britain: Element Books Limited.

Neufeldt, Ronald W. (1983). *Religious Studies in Alberta: A State-of-the - Art Review.* Wilfred Laurier University Press.

Neuhaus, Richard John (ed) (1989). *American Apostasy: The Triumph of 'Other' Gospels.* Grand Rapids, MI: William B. Eerdmans Publishing Co.

New Catholic Encyclopedia (1967). Washington, D.C.: Catholic University of America.

Newman, Jay (1982). *Foundations of Religious Tolerance.* Toronto: University of Toronto Press.

Oh, Mahn Seug (1986). *Meaning of Text and Text Interpretation: Development of Modem Hermeneutics and its Relevance to Pedagogical Communication of Meaning.* Occasional Paper No. 41, Dept. of Secondary Education, University of Alberta.

O'Hair, Madalyn Murray (1989). *An Atheist Epic.* Austin, TX: American Atheist Press. Originally published 1970.

Otto, Rudolph (1923). *The Idea of the Holy.* Oxford University Press, 1978 reprint.

Otto, Rudolph (1932). *Mysticism East and West: A Comparative Analysis of the Nature of Mysticism.* New York: Meridian Books, 1957 edition.

Phenix, Philip H. (1974). "Tanscendence and the Curriculum" in *Conflicting Conceptions of Curriculum*, Elliot W. Eisner (ed.). Berkley, California: McCutchan Press.

Pinar, William F., Reynolds, William M., Slattery, Patrick, Taubman, Peter M. (1995). *Understanding Curriculum: An Introduction to the Study of Historical and Contemporary Curriculum Discourses.* New York: Peter Lang.

Pius XI, Pope (1931). *Quadragesimo Anno.* Rome: The Vatican.

Plantinga, Duane (1985). *Dwayne Huebner's Curricular Language Model Revisited.* Unpublished M.Ed. thesis, University of Alberta.

Plunkett, Dudley (1990). *Secular and Spiritual Values: Grounds for Hope in Education.* London: Routledge.

Poitras, Jacques. (1996) "Sister Elaine & the Art of Zen Mastery" in *Scarboro Missions*, summer.

Purple, David E. (1989). *The Moral and Spiritual Crisis in Education.* Granby, Mass.: Begin & Garvey Publishers, Inc.

Radhakrishnan, S. (1940). *Eastern Religions and Western Thought.* Oxford University Press.

Ranganathananda, Swami (1968). *The Message of the Upanisads.* Bombay: Bharatiya Vidya Bhavan.

Religion in the Curriculum: A Report from the ASCD Panel on Religion in the Curriculum (1987). Alexandria, VA: ASCD.

The Religious Dimension of Education in a Catholic School (1988). Rome: The Vatican.

Renaud, Viviane and Costa, Rosalinda (1995). "Immigrants in Quebec" in *Statistics Canada: Canadian Social Trends*, summer.

Richards, M.C. (1964). *Centering*. Middletown, CN: Wesleyan University Press. Originally published in 1962.

Ricoeur, Paul (1981). *Hermeneutics & the Human Sciences.* Cambridge University Press, 1989 edition.

Rinpoche, Sogyal (1993). *The Tibetan Book of Living and Dying*. San Francisco: Harper Collins Publishers.

Roberts, Bernadette (1985). *The Path to No-Self.* Boston: Shambhala Publications, Inc.

Roberts, Bernadette (1982). *The Experience of No-Self.* Boston: Shambhala Publications, Inc.

Robinson, Gail L. Nemetz (1985). *Crosscultural Understanding.* Oxford: Pergamon Press.

Ruf, Henry (ed.) (1989). *Religion, Ontotheology, and Deconstruction.* New York: Paragon House.

Scarboro Missions. Toronto: Scarboro Foreign Mission Society.

Schubert, Frank D. (1990). *A Sociological Study of Secularization Trends in the American Catholic University.* Lewiston, New York: The Edwin Mellen Press.

Sealey, John (1985). *Religious Education: Philosophical Perspectives.* London: George Allen & Unwin.

Sen, K. M. (1961). *Hinduism.* Harmondsworth, England: Penguin Books.

Slattery, Patrick (1995). *Curriculum Development in a Postmodern Era.* New York: Garland Publishing, Inc.

Smart, Ninian (1981). "A Curricular Paradigm for Religious Education" in *Public Education Religion Studies: An Overview,* Paul J. Will, (ed.). Chico, CA: Scholars Press.

Smith, David G. (1983). *The Meaning of Children in the Lives of Adults: A Hermeneutic Study.* Unpublished Ph.D. thesis. University of Alberta.

Smith, Wilfred Cantwell (1979). *Faith and Belief.* Princeton, New Jersey: Princeton University Press.

Smith, Wilfred Cantwell (1976). *Religious Diversity.* Essays edited by Willard G. Oxtoby. New York: Harper and Row, Publishers.

Smith, Wilfred Cantwell (1968). *Questions of Religious Truth.* New York: Charles Scribner's Sons.

Smith, Wilfred Cantwell (1962). *The Meaning and End of Religion.* San Francisco: Harper and Row, Publishers, 1978 edition.

Smith, Wilfred Cantwell (1956). *The Comparitive History of Religion.* London: The Macmillan Press Ltd.

Sri Guru Granth Sahib (1987). New Delhi: World Sikh Centre Inc.

Starkings, Dennis (ed.) (1993). *Religion and the Arts in Education.* Dimensions of Spirituality Series. Sevenoaks, Kent: Hodder & Stoughton.

Suzuki, Daisetz T. (1988). *Mysticism Christian and Buddhist.* London: Unwin Books.

Sweet, Lois (1996a). "The fourth 'R': Religion in our Classrooms" in the *Toronto Star*, September. Five part series.

Sweet, Lois (1996b). "God in the Classroom" on the *CBC's National Magazine*, September. Two part series.

Taylor, Charles (1994). *Reconciling the Solitudes: Essays on Canadian Federalism and Nationalism.* Montreal: McGill-Queen's University Press.

Thich, Nhat Hanh (1995). *Living Buddha, Living Christ.* New York: Riverhead Books.

Thich, Nhat Hanh (1990). *Being Peace.* Berkley: Parallax Press.

Trungpa, Chogyam (1995). *The Path Is The Goal.* Boston: Shambhala. 1974 Talks.

The Upanishads. (1919). Norwood, MA: The Plimpton Press.

van Manen, Max (1991). *The Tact of Teaching.* The State University of New York Press.

van Manen, Max (1990). *Researching Lived Experience: Human Science for an Action Sensitive Pedagogy.* The State University of New York Press.

van Manen, Max (1984). *Doing Phenomenological Research and Writing: An Introduction,* Monograph No. 7. The University of Alberta Press.

Vitz, Paul C. (1986). *Censorship: Evidence of Bias in our Children's Textbooks.* Ann Arbor, MI: Servant Books.

Warren, Henry Clarke *(1987). Buddhism in Translations.* Delhi: Motilal Banarsidass. Originally published 1896.

Warren, P.J. (1988). "Church and State in Canadian Education" in *The Vexed Question: Denominational Education in a Secular Age,* William A. McKim (ed.). St. John's, Nfld.: Breakwater Books.

Webster, Derek H. (ed.) (1989). *Religious Education and the Creative Arts.*

Great Britain: University of Hull.

Weeren, Donald J. (1986). *Educating Religiously in the Multi-Faith School.* Calgary: Detselig.

Westfall, William (1990). *Two Worlds: The Protestant Culture of Nineteenth Century Ontario.* McGill-Queen's University Press.

Whaling, Frank (ed.) (1984). *The World's Religious Traditions: Current Perspectives in Religious Studies.* Edinburgh: T. & T. Clark Ltd. Essays in honour of Wilfred Cantwell Smith.

Yung, Hwa (1991). "Religious Freedom and Muslim States" in *Transformation: an International Evangelical Dialogue on Mission and Ethics* 8, April-June.

APPENDIXES

APPENDIX A - DWAYNE HUEBNER'S DESCRIPTION OF TEACHERS

The work of love is obvious. The teacher listens to the student, and speaks with great care, that the gift of language, jointly shared, may reassure and disclose a world filled with truth and beauty, joy and suffering, mystery and grace. The teacher makes promises to the student. The journey of the student is filled with hope, rather than despair; more life rather than less. The teacher introduces the student to the "otherness" of the world, to that which is strange, and assures the student that the strangeness will not overpower but empower. If the encounter with the "other" requires that old ways of knowing, relating, feeling, be given up, the teacher assures the student that during the resulting vulnerability no harm will come and that the grief will be shared. If the student is temporarily disabled by the loss, the teacher will step in to fill the void. If some dying of the self happens, the past will not be forgotten, but celebrated and integrated as useful memory. If idols are given up, the teacher promises the security of the spirit that is the source of all transcendence. If the security of slavery is thrown overboard, the teacher will help the student find new communities in which power is shared. (p. 28)

Teachers lose hope, accept idols and enslavement, and burn out. Teachers give up teaching as part of their own spiritual journey, to pick up the journey at the end of the school day, the beginning of summer, or the end of their career. (p. 30)

The pain of teachers, unable to respond to the call of some students, is often too much, and they seek relief by hardening their hearts. (p. 30)

APPENDIX B - THE PARTICIPANTS

Shara is a Buddhist of the Theravada tradition. She was born in Sri Lanka and attended elementary school there. The school was operated by a Christian church. Religion classes were in the faith of the individual student: Muslim, Buddhist, Christian. Her family moved to Canada when she was about to enter Grade 10. She graduated from a public high school in Edmonton. At the time of the conversations, she was a university student, and engaged to be married to a young man of the Roman Catholic faith who was also from Sri Lanka.

Rose is a Buddhist of the Shin sect. She is a second generation Canadian of Japanese ancestry. She graduated from high school in southern Alberta where there was a strong influence of the Morman church in the area. The Japanese community was able to secure the services of a Buddhist priest from time to time. One priest was a woman from California who translated many of the rituals and prayers into English. The young couples in this community provided regular classes in which young people could discuss issues and relate them to the teaching of the Buddha. She is presently attached to a Buddhist community where the priest is able to explain Buddhist teachings from a western perspective. She is married to a Canadian of Japanese ancestry. They have one son. Both are professional people.

Kirpal is a Sikh. He was born in India. His family came to Canada well before elementary school. He completed Grades 1 to 12 in Edmonton Public Schools. Kirpal was concerned with the negative image Sikhs were receiving as saboteurs and the 'bad guys' in Hollywood films like *Indiana Jones.* He had an opportunity to attend a summer camp where the leader was able to explain to him the richness of his tradition. In Grade 8 he made the decision to begin wearing the turban. At the time of the conversations he was a student at a technical college.

Raveena is a Sikh. She attended Edmonton Catholic Schools from Grades 1 to 9, a private school in Grade 10, and Edmonton

Public Schools for Grades 11 and 12. She grew up in a multicultural part of the city where people visited back and forth and invited each other to their families' special events which could also be religious. Though she attended Catholic schools from Grade 1 to 9, she doesn't remember her being Sikh ever coming up in conversation. She appreciates the close family ties that she has with her family, and she sees following in their tradition regarding the choice of a husband. She had just graduated as a teacher when we conversed.

Luke is a Christian of the Lutheran denomination. He attended private Lutheran schools for Grades 1 to 12. These schools followed the Alberta Program of Studies and used certificated teachers. His family has been closely associated with the Lutheran church. His earliest memory of church was the baptism of his younger brother when Luke was still of preschool age. He has received the Sacrament of Confirmation and he continues to be active in this tradition. Religion classes at junior and senior high school were open to considering all forms of religious expression. Luke was a university student at the time of our conversations.

Leah is a Christian. Her family were not church attenders until her older sister became interested in Sunday School. They originally joined a Mennonite Brethren congregation. She has also found a young people's community within a Baptist congregation very supportive. Her schooling all took place within Edmonton Public Schools. In elementary school large numbers of students from a variety of ethnic and religious backgrounds were bused into her school. In high school she was part of a summer program that convinced her that being Christian and having fun were not incompatable. This experience gave her encouragement to try leadership positions. She was a university student at the time of our conversations.

Shirine is a Muslim who is an Ishmaeli. She was born in East Africa. She and her mother came to Canada when Shirine was in primary school. She attended public schools in both Calgary and Edmonton. She had many stories of how teachers had

accomodated to the different dietary laws and religious practices of her religion as well as others. This ranged from hot dog sales, beef for Muslims and pork for Hindus, to using vegetable oil in Home Ec to make pies thus respecting Jewish and Muslim custom. During one summer, she atttended a camp for Muslim children where she learned more about Muslim traditions and practice. This experience involved building everything from scratch including a mosque. She was in post graduate studies at the time of our conversations, and the director of the religious education program at her mosque.

Mustapha is a Muslim. He is a Sunni, but sees that as a minor difference among Muslims. His people are of Lebanese ancestry. He completed his education within Edmonton Public Schools. He's had an opportunity to complete the *hajj*, the pilgrimage to Mecca, and to visit many Middle Eastern countries. He was working at the time of our conversations.

Nastasia is a Hindu. She was educated in England for elementary school and in Edmonton Public Schools for junior and senior high. Her family is very active within the Hindu Society. Her high school drama teacher was the most influential for her because of his openness to discussing a wide variety of issues including religious ones. She was not sure if she would follow her tradition in the selection of a marriage partner. Her family maintained a shrine in their home. She was a university student at the time of our conversations.

Kuru is a Hindu. He attended public schools in a small city in Alberta. Among the families of his close friends the practice of religion (church/temple attendance) was not a high priority. He was aware of Hindu practices from his parents' rituals at the family shine and by visits to the Hindu Society. His grandparents had visited from India, and he was impressed by their devotion. He had had the opportunity to visit India, and had been in Amrithsar just after the time of the attack. He was working as a professional person at the time of our conversations.

APPENDIX C - ONTARIO COURT OF APPEAL

This is the way the court has interpreted the difference between religious indoctrination and education about religion.

- The school may sponsor the study of religion, but not the practice of religion.
- The school may expose students to all religious views, but not impose a particular view.
- The school's approach to religion is one of instruction, not indoctrination.
- The function of the school is to provide education about all religions, not to convert to any one religion.
- The school's approach is academic, not devotional.
- The school should study what all people believe, but shouldn't teach a student what to believe.
- The school should strive for student awareness of all religions, but not press for student acceptance of any one religion.
- The school should seek to inform the student about various beliefs, but not seek to conform him or her to any one belief.

SOURCE: Education About Religion in Ontario Public Elementary Schools, Ministry of Education and Training, 1994.

APPENDIX D - QUADRAGESIMO ANNO

79. It is a fundamental principle of social philosophy, fixed and unchangeable, that one should not withdraw from individuals, and commit to the community what they can accomplish by their own enterprise and industry. So too, it is an injustice and at the same time a grave evil and a disturbance of right order, to transfer to the larger and higher collectivity functions which can be performed and provided for by lesser and subordinate bodies. Inasmuch as every social activity should, by its very nature, prove a help to members of the body social, it should never destroy or absorb them.